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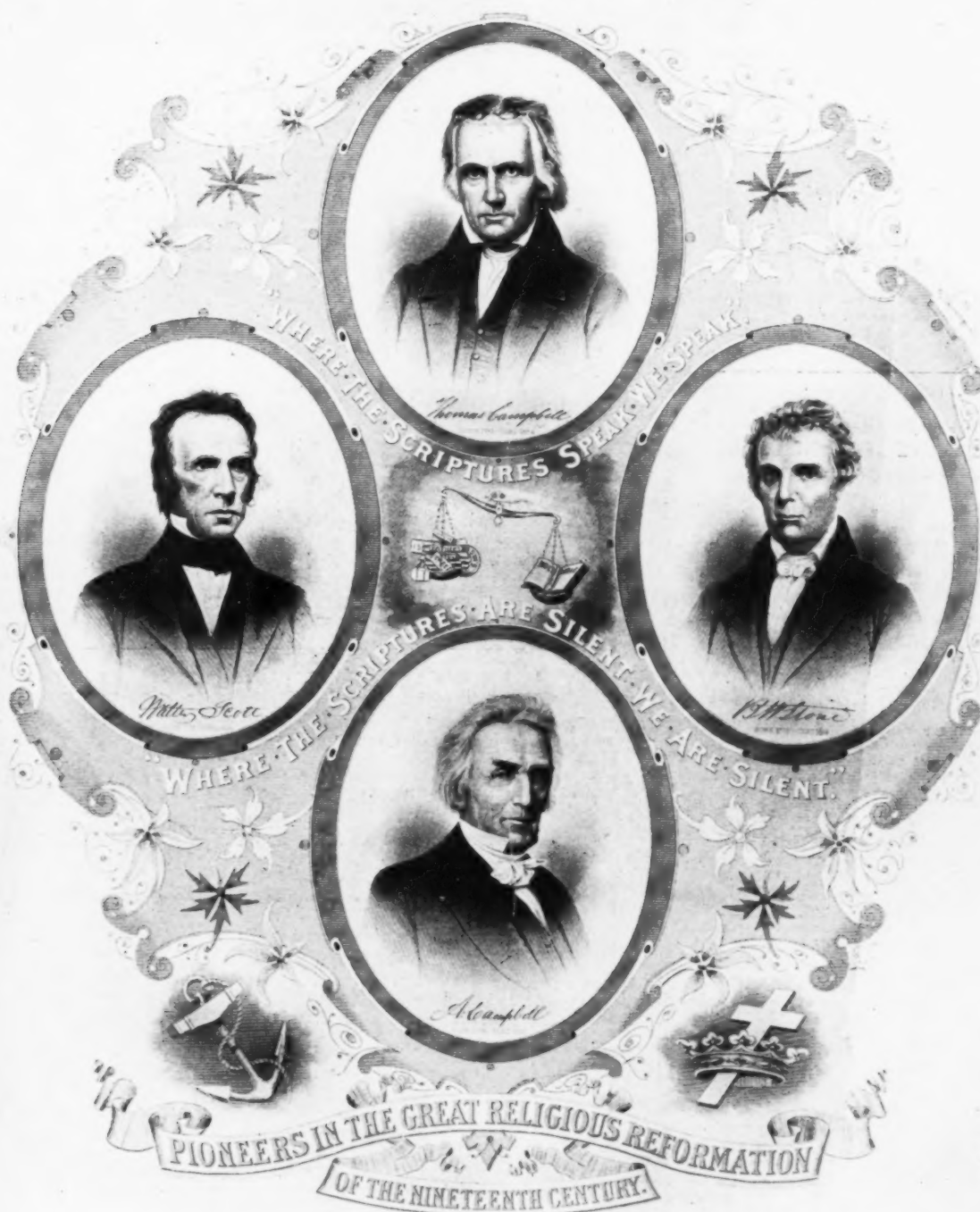
EMBRACING
**THE CHRISTIAN
TRIBUNE**

CHRISTIAN CENTURY.

Volume XVII.

CHICAGO AND WASHINGTON, OCTOBER 18, 1900.

Number 42.





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STATEMENT OF PRINCIPLES.

THE CHRISTIAN CENTURY advocates—

1. The fundamental verities of the Christian faith as revealed in the Word of God.
2. The supremacy of Jesus Christ in all spheres of human life—individual, social, industrial, civil and religious.
3. The union of all the people of God in fellowship and service upon the teachings of our Lord and of the Apostolic Church.
4. The thorough, systematic and reverent study of the Holy Scriptures.
5. The enrichment of the religious life and of Christian worship.
6. The equipment of men for effective Christian work through the regenerate life and the appropriate means of Christian culture.
7. A ministry full of faith and the Holy Spirit, consecrated in life, trained in intellect, and devoted to the Church of Christ.
8. The extension of the Kingdom of God by all individual and co-operative agencies.

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We desire to call especial attention to our announcement on last page of our new premium book, "The Chinese Empire." This will be especially attractive just now, as everyone wants to learn as much as possible about the great Celestial Empire that is puzzling the entire civilized world. This book is particularly interesting, as it is written by a Chinaman and an Englishman who are so situated as to get the inside information regarding the subject. Those who desire to study this nation could do no better than to take advantage of this offer.

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Our army of little folks are now at work on the subscription contest for the twenty dollars in gold that is to be awarded to the one sending in the largest number of new subscribers to The Christian Century before January 1st. We hope still others may enter the race. There is abundance of time yet to win.

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THE CHRISTIAN CENTURY.

Vol. XVII.

CHICAGO AND WASHINGTON, OCTOBER, 18 1900.

No. 42.

The OUTLOOK.

SPEED, HERALDS OF OUR KING!

By the Rev. H. S. Dunning.
Speed, heralds of our King,
To earth's remotest bound;
On love's swift-pulsing wing
The joyful tidings bring,
Till newborn souls shall sing,
And Christ o'er all be crowned.

Speed, messengers of light,
O'er ocean's billowy ways;
Then, in Jehovah's might,
Bid wrong give place to right,
And rend the Stygian night
With heaven's celestial rays.

Then come, Thou Savior mine,
And reign from shore to shore;
Assume Thy right divine,
And make earth's scepter Thine—
The powers of hell confine
To curse the world no more!
—New York Observer.

Municipal Ownership.

The "Citizens' Street Railway Association" has sent an application to Springfield, Illinois, for articles of incorporation, with the avowed purpose of proceeding at once to secure public ownership in the city of Chicago of public utilities. It is the aim of the incorporators to do for the city what at present the city cannot legally do for itself. The charter, if secured, will permit them to supply power, light, and other utilities, besides street transit.

The Anthracite Coal Strike.

About 130,000 men are now out, and there seems to be a prospect of the miners' winning. It is said that as a result of the labors of M. A. Hanna and J. Pierpont Morgan the ten per cent increase in wages was posted throughout the region, as they feared such a disturbance just now would injure the chances of Republican success and they were anxious to bring the strike to a quick conclusion. Only four individual operators in the Hazleton region remain who have not offered the ten per cent advance. The men hold out, because they demand a still greater increase, and also the recognition of the union. They have had popular sympathy since the beginning of the strike, because of the manifest justice of their demands, and are clearly entitled to further relief. They should be permitted to buy their supplies, powder, etc., in the open market, at current prices.

Minneapolis' Direct Primaries.

The first noticeable result of the direct primaries in Minneapolis is the largely increased vote. Thirty-seven thousand voters registered, and voted directly for the candidates for nomination on the Republican and Democratic tickets, a larger vote than that cast at the state and city election two years ago, and considerably more than half the voting strength of the county. Reports received indicate that no one is dissatisfied with the main features of the law but the "practical politicians," and it is usually good policy to advocate what they op-

pose. It seems evident that the old primary, with its delegations to the party convention, offers the professional politician a much better chance to promote his selfish ends than the direct primary, in which the people themselves do the nominating. This reform is akin to the much-needed direct legislation, which South Dakota now enjoys.

The Chinese Situation.

The American troops refused to participate in the expedition to Paoing-Fu, believing that its object was simply revenge and military display. If this is correct, it would undoubtedly retard the restoration of peace. Ten thousand Japanese troops, 8,000 Germans and 1,500 Russians will pass the winter in China. The number of British troops to be retained has not yet been decided. The persistent efforts of the powers to persuade the imperial court to return to Peking seem to have availed nothing, as



FIRST CHURCH, KANSAS CITY.
Convention Headquarters.

it is stated that they have already started for Singan-Fu, in the province of Shen-See. A note from the viceroys declares: "The reasons for the temporary postponement of their majesties' return to Peking are the presence of the allied forces there, on account of which solicitous fear is doubtless entertained, besides a dread of the outbreak of epidemic diseases, which usually follow after great disturbances, destruction of property and military operations. It is hoped the powers will be considerate in their judgment in this matter." Secretary Hay is considering what indemnity must be demanded by the United States. There are already on file in the State Department claims aggregating \$1,000,000 or more. How will they value the lives sacrificed?

India Famine Relief.

British charity is to be credited with \$1,700,000 contributed to relieve starving India. Considering the fact that the empire had its hands full in South Africa,

this is highly creditable. America has contributed a million dollars, Germany has been generous. The Government of India has spent \$65,000,000 in relief work. In contrast with all this, it seems that the natives, no matter how rich, have not contributed a cent; no matter how cultured, they have been utterly unreliable in administering the relief afforded by Christians. They did, however, in one district, demonstrate their religious fervor and rare intelligence by spending thousands of rupees in saving the lives of sacred fish and alligators. As there are Hindu missionaries in America, and revamped Hinduism masquerading under various names and modernized cults, it is in order to make this contrast. "By their fruits ye shall know them."

Chicago Labor War.

The long and costly fight between the building contractors and the union workmen of this city is once more announced at an end. It is said that formal written agreements allowing a general return to work are awaiting the proper signatures, which are expected in a day or two. The contractors yield a point in consenting that the various labor unions may hold membership in a central body, like the Chicago Building Trades Council, but it must not be the one now in existence; another one may be formed, as soon as the sixteen principal unions choose to organize it. The anxiety of political leaders to placate the labor vote may be a factor in bringing about a settlement at this time, but whatever the influences, a settlement seems a certainty. As one immediate result of this treaty of peace it is expected that there will be a vigorous boom in building during the remaining months of the fall season—a rush that will make up in some measure for the stagnation of two-thirds of the year.

The Presbyterian Creed.

By a vote of 86 to 18 last week the Chicago Presbytery stands committed to a new short creed supplemental to the ancient Westminster Confession. The resolution presented by the committee on bills and overtures aroused immediate opposition. Dr. Chichester said: "We want something that the people can understand. I am tired of making explanations, harmonizing the old confession with the developments of later days. The addition of a simpler creed only complicates matters." Dr. Bryan's remark, "We are drifting from Calvinism," brought out a chorus of noes from all parts of the church. The final action of the Chicago Presbytery is indicated in the words of the report as adopted: "While holding loyalty to the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures, if practicable, we favor a revision thereof, but if not practicable, we favor the preparation of a simple supplemental creed, setting forth the doctrines most widely and fully believed among us, harmonizing with the system of doctrine in the confession and embracing such additional statements of divine truth as in these latter days the fuller light of God's word has brought to the knowledge of men."

EDITORIAL.

"BE YE ENLARGED."

The Apostle Paul said to the Corinthians: "Our heart is enlarged. . . . Be ye also enlarged." Every living thing grows. Enlargement may, indeed should, come gradually, but it is a condition of life. When Trajan put a limit to the Roman Empire its disintegration began. When Greece refused to impart her philosophy and art to the barbarians her doom was sealed. We must be missionary or die. As our hosts gather in convention this week, may the thought of enlargement be in every mind and quicken the throbbing of every heart. Through great trials and tribulations we have grown to be a mighty host. Here lies our danger. We may not realize the necessity of growing in grace and the knowledge of the Lord. Some may even take such pride in being counted among the larger denominations as to deliberately refrain from fearlessly proclaiming the sinfulness of divisions, or from clearly presenting the distinctive features of "our position." Others, especially of the younger generation who do not lack the courage of their convictions, have not yet grasped the full significance of the "Restoration Movement" in the development of the Kingdom of God. To them the million or more disciples of Christ, which appear in the United States census under the heading "Disciples of Christ" are merely members of "one of the denominations" rather than members of Christ's body, earnestly pleading for the breaking down of all denominational barriers. Despite these, and other dangers, which are the concomitants of enlargement, we must heed the inspired Apostle's words: "Our heart is enlarged. . . . Be ye also enlarged."

The Sacrificial Spirit.

The Christian Century pleads for growth in Christ-likeness. We need the sacrificial spirit even more than we need large churches. "Have this mind in you which was also in Christ Jesus." "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." Why should it be thought a strange thing that one noble Christian woman should sacrifice her diamonds for the extension of Christ's Kingdom? Or another should sacrifice her diamonds for Church Extension? The stranger thing is the fact that many men and even women, who have been redeemed with the precious blood of Christ, possess so little of the genuine sacrificial spirit of their Redeemer. We seldom give until we feel it and we still more seldom are willing to have our friends go to the foreign field. And rarest of all are we willing to go ourselves. Instead of answering as Isaiah did: "Here am I, Lord, send me," we are far more apt to respond to the Divine call which demands sacrifice: "Here am I, Lord, send somebody else." Christian men should not expect Christian women to sacrifice their jewelry that they themselves may continue to worship the golden calf in modern form. This enlargement of the sacrificial spirit should call out volunteers for missions in our churches as well as in our colleges.

It should lead parents to train their children for the ministry of the Word at home and abroad. Let us sacrifice worldly ambitions, luxuries, all—that we may sincerely sing.

"Take my life and let it be
Consecrated, Lord, to Thee."

The Grace of Giving.

The material prosperity of the men and women who compose the rank and file of our more than one million disciples has kept pace with our numerical growth. God has blessed us in basket and in store, in broad acres and in large business enterprises. We may count our millions by the score. This is as it should be. God loves all men, poor and rich, but He takes more delight in the righteous and industrious rich man than in the proud and lazy pauper. There is no piety in poverty. Our people who are missionary in spirit are generous in giving. If our churches received due credit for all their giving, as the churches of the older denominations do, we could easily show several million dollars given to the extension of God's Kingdom during the past year. But we must enlarge our gifts and ABOUND in the grace of giving. "As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, . . . see that ye abound in this grace also." The time has come for much larger giving both in our systematic offerings for the local and general church work and in our special gifts for missionary emergencies. May the coming year bring to us as a Christian people a glad and inspiring experience of having some consecrated man or woman lay fifty or one hundred thousand dollars on the altar for God through some of our missionary or educational enterprises.

Enlargement in Missions.

The Christian Century has no sympathy with the carping critic who croaks about failure in missions. The Church Extension Board has gone beyond the quarter million dollar mark. The Christian Woman's Board of Missions, as well as our Home and Foreign societies, have done nobly. But we must "Lengthen our cords and strengthen our stakes." Indeed the stakes can never be strengthened unless the cords are lengthened. This is the Divine order in spiritual growth. The power of the Holy Spirit in the early Church increased as the circle of work enlarged. We should raise a million dollars for missions through our state and national boards exclusive of our educational and benevolent enterprises. We should enlarge our work on the Atlantic seaboard and in the Southland as well as in the West. The cities of the United States need the preaching of the primitive Gospel as much as India, China and Japan. We should raise fifty thousand dollars for city evangelization alone this coming year.

Loyalty and Liberty.

God said to Abraham "I will bless thee and make thee a blessing." God has blessed the churches of Christ and made them a blessing to the religious forces of this century. That blessing has been in direct ratio, however to our loyalty to our Christ and the Bible. "Old Faiths" must be re-stated in "New Lights" but increased insistence must be placed upon the New Testament teaching concerning conversion and the Christian ordinances. The very fact that co-operation in Christian work obscures creedal differences

makes loyalty to the Word of God—our supreme authority—the more imperative. Loyalty leads us into the largest liberty. "With freedom did Christ set us free." Ever loyal to Christ, we must increase our liberty in church methods and in Bible study. We should not be entangled with any yoke of bondage, written or unwritten. While loyally proclaiming the atoning power of the enthroned Christ from our pulpits, let us feel free to break the bonds of conventionality and "Go out into the highways and hedges and compel them to come in." While we make the divine Christ the goal of prophecy and the center of history, and the Bible our only revelation from God concerning the free forgiveness of sin and full salvation unto the eternal, let us be free to study our Bibles without fear or favor from traditional or destructive critics. May enlargement be our watchword for the coming missionary year. Above all let us enlarge our HEARTS, and we can not only sacrifice more for Christ, but will "sacrifice our sacrifices;" we can grow in the grace of giving and the knowledge of God's Word; we can enlarge our missions, increase in loyalty and enjoy the largest liberty.

POSITION OF THE DISCIPLES.

The Disciples of Christ present a most interesting phenomenon in the history of Christian development in the United States. With a history scarcely more than three-quarters of a century old, they have grown with an increase unparalleled in the history of Christian bodies and occupy at the present time a position fourth in the list of Protestant communions in America, numbering as they do a million and a quarter of communicants and equipped with all the material elements of a great religious body, such as colleges, journals, missionary and philanthropic organizations, whose influence extends around the world. The causes which have led to this remarkable growth and the religious position occupied by a people presenting such interesting characteristics must be themes worthy of consideration by all students of religious history. More particularly is this true in the present instance, because of the fact that the Disciples of Christ have presented from the first a plea for Christian unity and yet apparently have violated this very principle by adding one more to the already too numerous denominations of a divided church.

Necessity for Separate Body.

The necessity for this seeming separatism grew out of the religious conditions present at the moment the propaganda began. At the opening of the century the sectarian feeling was deep and strong in the section where the Campbells, father and son, were living in western Pennsylvania. The same thing was equally true, no doubt, in other parts of the United States but here it came into conspicuous notice because of the protest quietly made by these men in their own church, the Presbyterian, against the antagonisms which were rending the body of Christ. So little was the church at that time prepared for the propagation of union sentiment that these men with certain kindred spirits on whose minds they had impressed the necessity for a closer union of the people of God, found themselves ostracized and compelled to stand as a separate body of believers, or aban-

don entirely the cause which they believed vital to the success of the church. Reflecting as they did upon the original unity of believers, upon the prayer of our Lord that his people might all be one, and upon the strong protests of the Apostle Paul against divisions as the causes of strife, they set themselves to work to secure not so much a visible organization as the growth of a sentiment which might ultimately give promise of influencing the conscience of the church.

Sentiment usually grows most rapidly when it is backed by some sort of an organization and given embodiment in some kind of a visible form. They knew well that the mere sentiment could never become effective, and for the time they were willing to suffer the humiliation and even the reproach of seeming to be the makers of a new denomination rather than to abandon the only method of bringing to successful issue the purposes which they believed to be essential to an ultimate supremacy of the Christian faith.

Plan for Unity.

But in their consideration of the divided church and the means by which its lost unity might be restored they were well aware that no scheme of human origin could be effective. Nothing else than a return to the apostolic basis of fellowship could be thought of. They marked the pathway of Christian history as being strewn with the fragments of human theories, each of which had been in its day the cause of separation. These departures from the primitive simplicity that is in Christ, however well intentioned they might have been, were seen to have been disastrous in their issue. They felt that even division itself as in the time of the reformers was better than the uniformity of an inert and stagnant church, but they believed that the time had passed away when division could be excused, and that it was daily proving itself a greater menace to the peace and prosperity of the body of Christ. Therefore, they pleaded for an abandonment of all human schemes in so far as they stood in the way of a unity of the people of God upon the simple platform of the Apostolic Church. They advocated a return to that church in its beliefs, its ordinances and its ideals of living. Upon that basis this body of people has come into being and has grown with these startling elements of progress which have been noted.

Causes of Rapid Growth.

The causes of this growth are to be seen in the two factors which enter into the consideration of this question, namely, the centrality and catholicity of the religious position occupied by the Disciples. This position mediates between the conservatism manifested in several of the religious denominations of the present time—a conservatism protesting against any modification of standards long since adopted and believed at the time to be ample in their definition of church doctrine; a conservatism which holds to politics and methods of administration now felt to be in need of modification growing out of the experience of the past, and perhaps even forms of worship which tend to become stereotyped. That is one of the tendencies of the present time, no doubt as a reaction against the other extreme of liberalism which seems to be invading all churches and carrying many to extremes of belief and practice

inconsistent with the great verities of our holy faith. Between these two extremes the Disciples occupy a position of centrality, holding all the great essentials of Christianity, but maintaining a position perfectly free so far as individual opinion is concerned, and therefore adjusted to the needs of the time. That this has been an element of enormous strength in the propagation of this people there can be no doubt.

Catholicity of Their Position.

Equally certain is the catholicity of this position. All the great essentials of Christian faith are strenuously advocated; the fatherhood of God, the divine and transcendent character and leadership of our Lord, the inspiration of the Holy Scriptures, the sufficiency of the redemptive work of Christ and necessity of Christian co-operation in the life of the church in making this plan effective. These are verities held alike by all Christian people. In the faith, the ordinances and the life of the Apostolic Church we are at one with the entire Christian world. We advocate nothing which the others do not insist upon. In the matter of baptism itself, which seems for a moment to be a violation of the rule, since we practice only immersion, the same principle has been at work. Following the thought of a unity of God's people, it was apparent that this unity could be found upon none of the practices of the church save immersion and since immersion was acknowledged by all branches of the church to be Christian baptism, this has become the testimony of the Disciples of Christ in the matter. No other practice or position could possibly be consistent with their attitude on the fundamentals of Christian belief. We have sought only to stand where all Christians might stand, with no desire to impose upon others, but only an earnest wish to call attention to the possibility of a platform so broad that all believers in our Lord might stand upon it and thus make effective their testimony in the world.

Contribution to Christian Thought.

The Disciples of Christ, therefore, occupy a position central and catholic, conservative of all the true elements of Christian faith and yet progressive enough to invite all the light of Christian experience and scholarship. They have made some notable contributions to the totality of Christian thought and life in America, such as, first, the necessity for and the practicability of Christian unity among the people of God; second, the fact that this unity could only be secured by adherence to the apostolic order rather than through those plans advocated by the various churches, like the Church of Rome, the Church of England and others; third, the place and meaning of Christian baptism and the Lord's Supper; fourth, the importance of the Word of God as the most important means by which the Holy Spirit secures the conversion of men and the transformation of character. The success of the work of the Disciples of Christ is not merely a point of self-congratulation but rather the index of the centrality and adequacy of the position which they maintain and the response to which clearly shows a sense of rest and satisfaction which such a position brings to multitudes of the followers of Christ. Perfection we have not attained; even freedom from many of the faults

which we deprecate in others we have not reached; but we do plead for that largeness of sympathy, co-operation and love which should characterize the followers of Christ, and we stand pledged to surrender every distinctive badge and characteristic of a denominational position for the sake of that unity which was the possession and glory of the Apostolic Church. "In matters of faith, unity; in matters of opinion, liberty; in all things, charity."

PRACTICAL WISDOM OF OUR PLEA.

The plea for Christian union commends itself instantly to people of common sense. They may not be able to see its true basis, they may not be able to indicate any method of procedure to bring it about, but they do see very clearly the wisdom of it, from a business standpoint. There are in every communion, and in nearly every community outside of all communions, people who long ago revolted against the weakness and waste of division, and are in many cases contending earnestly for union, all unaware that a great religious body, with union for its plea, is in existence.

More than thirty years ago, Dr. J. G. Holland wrote vigorously against sectarian divisions, taking the business man's standpoint. His essay entitled "The Lord's Business," found in a little volume called "Gold Foil," presents the subject with great force under the form of an interview between a preacher and one of the business men in his flock. He begins with a statement that the Christian enterprise is the largest operation ever undertaken by human hands. Then he points out the way money is squandered in the support of rival churches in the same neighborhood, and declares, "Viewed in its business aspect, it is the most foolish, the most inexcusable, the most preposterous profligacy. The whole world cannot illustrate such another instance of the squandering of precious means by organized bands of sane business men."

As long as the means employed to accomplish a given purpose are honorable, men of affairs await results, and test methods by products. There may have been a time when the non-essentials of the various creeds were strictly held; when the most practical men deemed them worth their tremendous cost; when their stanch defenders were ready, if need be, to die for them; but by whom are the non-essentials so esteemed today? The people are growing more sane in their thinking. They insist that there can be no sort of comparison between the importance of maintaining a certain tenet, acknowledged to be non-essential and the saving of a human soul. And yet, the religious leaders go on bolstering up their peculiarisms, appealing to party pride and denominational loyalty, and wasting in rivalries and competitions every decade money and men enough to obey implicitly the Great Commission, and evangelize the entire world! "If the blind lead the blind, shall they not both fall into the ditch?"

The Disciples of Christ have in this feature of their plea, a splendid leverage. It is business sagacity; it is common sense. How much longer will thoughtful men continue to give generously to maintain a lot of rival ecclesiastical establishments, while so many millions lie in darkness and the shadow of death?

Contributed

OUR PIONEERS AND OURSELVES.

No class in our history should be studied with more interest and held in greater esteem than the founders of our great movement. We owe them an infinite obligation. We have in them a glorious heritage. We must become acquainted with their characters and labors and catch the inspiration of their noble deeds. We cannot too faithfully hold up their teachings and examples as worthy the admiration of the world and the imitation of our youth. From the first the reformatory movement of the Disciples of Christ has been honored by men of great faith and mighty in the Scriptures. Many of them were men of marked ability, of excellent learning, and of heroic mould. We have a glorious Westminster, an Eleventh of Hebrews, which is all our own. Such names as Stone, Scott, Campbell, Johnson, Smith, Rogers, Creath, Bentley, Hayden, Hoshour, O'Kane, Mathes, Burnet, Shepard, Richardson, Coleman, Shelburne and Bullard, and many others that are enshrined in our history and affections should never be permitted to die. Being dead these men should still speak in our councils and move our youth. In point of time we are getting far removed from the beginning of this religious movement. The present generation is but little familiar with the names and sacrifices of the heroic men and women who were its pioneers. The fathers labored and we have entered into their labors. Does not every motive of gratitude as well as every just consideration of our own successful service demand a just recognition of these men and their great work?

Benefits of Pioneer History.

How shall we secure the benefits that come from the lives of the pioneers? In two ways. First, study the men themselves. We have excellent biographies at hand. We have courses of study mapped out for our young people such as the Bethany C. E. Reading Circle furnishes. We can present in sermons and prayer meeting talks and convention addresses the heroic leaders of the early time. We can draw upon their lives for incident and illustration. We can teach by such examples the most powerful lessons of fidelity, of loyalty to Christ, of devotion to truth, of heroic self-sacrifice, of enthusiasm, of labors abundant, of sublime faith in God and his Word.

An Incident.

In a volume of anecdotes and illustrations some time ago I came across this incident. Mr. Owen visited Alexander Campbell at Bethany to make arrangements for their discussion on the evidences of Christianity. In one of their excursions about the farm they came to Mr. Campbell's family burying-ground; when Mr. Owen stopped and addressing himself to Mr. Campbell, said: "There is one advantage I have over the Christians; I am not afraid to die. Most Christians have fear in death; but if some few items of my business were settled I should be perfectly willing to die at any moment." "Well," answered Mr. Campbell, "you say you have no fear of death; have you any hope in death?" After a solemn pause, "No," said Mr. Owen. "Then," rejoined

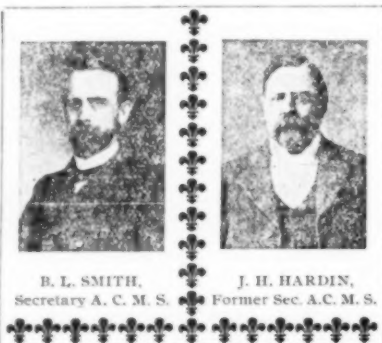
Mr. Campbell, pointing to an ox standing near, "you are on a level with that brute. He has fed until he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear in death." Where can we find better illustrations to enforce Scripture truth than are furnished often in the lives of these men?

Pioneers Sound in Principles.

In the second place, study the principles they advocated. We urge a return to first principles, the old principles of New Testament Christianity, where can we find these principles better illustrated, more tellingly enforced, more clearly and scripturally stated and applied than by the pioneers?

Beyond the Fathers.

I remember that we ourselves have fought against "the traditions of the Fathers." Luther declared: "We must read the Fathers cautiously, and lay them in the gold balance, for they often stumbled and went astray, and mingled in their books many monkish things. Augustine had more work and labor to wind himself out of the Fathers' writings than he had with the heretics." In our own glorious movement we have gone be-



B. L. SMITH,
Secretary A. C. M. S.

J. H. HARDIN,
Former Sec. A. C. M. S.

yond the fathers. It would be but a poor compliment to us if he had not grown, if we had not discovered new truth, if we had not improved upon our heritage. We must avoid the traditions of the fathers, their errors and shortcomings, but the truth they uncovered and blazed before men, the eternal foundations they revealed are ours to build upon as the foundations of the Lutheran Reformation as the foundations of the fathers of the American republic.

Let us appreciate the work of those who have gone before us. Let us profoundly reverence the men who made our present triumphs possible. Let us improve upon them as they upon the work of their predecessors, and as our successors shall improve upon us. Let us keep alive the spirit of the fathers in their children and in their children's children.

F. D. Power.

OUR MISSIONARY HISTORY.

The secret of our missionary movements lies in the position assumed by us. To become simply scriptural is to become sublimely missionary. Ultimately it will be seen by all that to accept Christ is to accept His commission; that to obey Him is to be missionary; that to love Him is to love all whom He loved and for whom He died; that to be baptized into Him is to be buried to all selfishness and narrowness and localism, and to be raised up in the newness of a movement that is

world-wide and age-long. When the leaders in our mighty movement went back to Jerusalem they made both the logical and the Christological preparation for going forward to the ends of the earth. Credal and dogmatic formulas of faith have a divisive and a cramping effect, but Christ is cosmopolitan and His plans are universal. To discard a whole world of isms, to embrace the whole world's Savior was at once to be lifted into a realm of thought and enterprise as limitless as the love of Jesus and the needs of men. We are missionary therefore by absolute necessity of our position quite as much as ever the Apostle Peter was, or the Apostle Paul, or the Jerusalem, or the Antioch Church.

Beginning of Organized Effort.

Perhaps the full force of their position did not at once appear to the reformers themselves, or if it did they were for a quarter of a century engrossed with other phases of their Christological movement. It is certain that before any distinctively organized missionary efforts were made the great heart of Alexander Campbell brooded over the necessity of it. As early as 1842 he wrote in the *Millennial Harbinger*, "We can do comparatively nothing in distributing the Bible abroad without co-operation. We can do comparatively little in the great missionary field of the world either at home or abroad without co-operation. We cannot concentrate the action of tens of thousands of Israel in any great Christian effort without co-operation."

The First Convention.

It is now fifty-one years since the organization of our first missionary society. In response to an informal call there came together in the city of Cincinnati in October, 1849, the representatives of 121 churches and of the annual meetings of ten states, namely, Indiana, Ohio, Kentucky, Missouri, Illinois, Virginia, Georgia, Michigan, Louisiana, and Pennsylvania. In those days we were in danger of an interpretation of the motto, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent," so extreme and legalistic as to amount to a perversion of the Scriptures themselves on this whole matter of co-operation. Our dread of ecclesiasticism, and our love of congregational independence were threatening us with an actual anarchy, in which each individual atom of us would be compelled to shift for itself, and be happy if it found itself fit to survive. From such a fate we were saved. Happily the larger souled ones among us seized upon the real logic of our position, and bodied it forth in that first co-operative effort, The American Christian Missionary Society. This first convention strictly refrained from every semblance of ecclesiastical prerogative, and no convention has at any time since assumed anything of the sort. The delegates to our conventions are representatives of their respective churches and societies only in respect to missionary co-operation. Beyond that they have no function as representatives.

Divisions of the Work.

This society fosters the following boards: 1. The Board of Negro Education and Evangelization, with its helpful ministries to our brothers in black. 2. The Board of Ministerial Relief, with its "tender and helpful ministries" to aged

and infirm preachers and their families. None of us can soon forget the plea for this method of ministering to the saints that was made and emphasized both by the life and death of one of our noblest brothers, the lamented A. M. Atkinson. 3. The Board of Education, that has for its object the fostering of our educational institutions and work. 4. The Board of Church Extension, that within the brief space of twelve years has gathered together a working capital of nearly a quarter of a million of dollars, and that is helping to put the roof over many a homeless congregation.

The Foreign Society.

Just twenty-five years ago our Foreign Christian Missionary Society was organized in the city of Louisville, Ky. The existence and the efforts alone of this society, if there were no tabulated results, are a source of pride and inspiration to every ardent Disciple of Christ. In such a day as our own it would be hard for any body of professed Christians with no representatives in far away lands to prove their Christliness. Not to reach out is not to reach up. To withhold our prayers in behalf of all nations is to stifle them in behalf of any nation. But aside from the joy and the pride we have in its existence this society presents us with an array of achievements great and promising in comparison with those of other societies during a similar period. It is no light thing to have well established missions in six leading nations, to be entering other fields, and to support above 200 workers with their various churches and schools and preaching stations and hospitals and dispensaries.

The Christian Woman's Board of Missions

Brevity enforces upon us an entirely inadequate statement regarding the efficient and businesslike work of our Christian Woman's Board of Missions. There is no enterprise among us that excels this society in business methods and missionary results; in varied activities and spiritual and educational attainments. With headquarters in Indianapolis these Christly women reach out through one department of their office to gather their income of nearly \$100,000 annually from their various auxiliaries, children's bands, and junior societies, while through another department they disburse it to workers on home and foreign fields, in the building of churches and schools and hospitals and orphanages and bungalows, and in the support of educational Bible chairs in university centers. Many souls in Jamaica, India, and America are helped by their ministry.

Present Work Merely a Beginning.

Comparatively, we are in the infancy of our missionary history. If our past has brought us something worthy in the way of results it has brought us more by far in the way of experience and hope. The foundations are laid; the building is yet to arise. The Lord is blessing us. He has given us first fruits already from our sowing. He is enlarging our liberality. He is answering our prayers for laborers in His fields. He has a great work and a mighty future for us. When one reflects upon what has been done he longs for a vision of what shall be done. We are privileged to build our hopes on the plan of geometrical ratios, and to remember that the outlook is as "bright as the promises of God." W. J. Lhamon.

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

The Foreign Christian Missionary Society was organized in Louisville, Ky., Oct. 21, 1875. Its agents are now found on four continents and in eleven different countries. The growth of the society has far exceeded all that its founders dared to ask for or think. The income for the first year amounted to \$1,706.35; for the last year it was \$180,016.16. The first year twenty churches contributed; last year, 3,067. The second year of the society's existence two Sunday schools contributed. The Sunday schools began to give before they were asked. Children's Day was first observed in 1881. That year 189 Sunday schools responded; last year, 3,260. The whole amount received from the first from all sources is \$1,472,603.85. Of this amount about \$250,000 has been invested in property on the fields. The society has received from bequests \$96,351.91. The largest bequests were received from Mrs. Emily Tubman, Abram Farewell, Albert Allen, and John Stark. Mrs. Tubman's bequest amounted to \$30,-



A. McLEAN,
Sec'y F. C. M. S.

000. It is the largest the society has ever received. The amount received from this source has been used to open new stations. On the annuity plan the society has received \$92,240. Most of this has been put in buildings on the field.

Our Work and Workers.

The Foreign Society has sent out from the first or employed on the field 162 workers. Some of these died, a few have returned on account of ill health or for other reasons. At the present time our whole force numbers 257. Of these 111 are missionaries, and 146 are native evangelists, teachers and helpers. The stations and out-stations at which they work number 113. Seventy-nine churches have been organized. Schools have been established, hospitals, dispensaries and asylums have been opened. About 50,000 patients are treated annually. Great numbers of tracts and Gospels have been distributed.

How the Work Developed.

For seven years after the society was organized its work was all done in Europe. This from necessity and not from choice. There were no men ready to work in the heathen fields. The society called for such men, but there was no response. There were men ready for Turkey, for Denmark, for France, and for England. Rather than do nothing it was thought advisable to send them. Good

work was done by them, but it was not the work for which the society was organized. Its original purpose was to work in the needy fields of Asia and Africa. In 1882 a group of missionaries were sent to India. Their going caused much thanksgiving and rejoicing. The people manifested their approval by giving twice as much that year as the year before.

An International Organization.

The Foreign Society is an international organization. The churches and Sunday schools of Canada have contributed regularly from the first. Miss Mary Rioch of Japan is supported by the women of Ontario and in the Maritime Provinces. Within a month the Endeavorers of Ontario have furnished funds for a dispensary at Chu Cheo, China. The English women support Dr. Mary McGavran and Miss Clark in India, and send large amounts each year for the general work. Australia supports Miss Mary Thompson, F. E. Stubbins and three native helpers in India.

How the Funds Are Used.

The expenses of the society from the first amount to about eight per cent of the gross receipts. As money is worth more in America than it is on the mission fields, a dollar reaches the field for every dollar given. If the money needed was sent in to the office without any expenditure on the part of the society it could be handled for less than one per cent. The society must establish agencies, it must keep up a campaign of education. It is this that costs.

Suitable Men the Greatest Need.

The great need of the society is that of men to serve as evangelists. There is no lack of women; ten apply where one can be sent out. Suitable men are very scarce. Of all the graduates of our colleges last year not one applied for an appointment. The professions of law and medicine are crowded. Vacancies in the army and in the civil service are satisfactorily filled—there are fifty applicants for every vacancy. It is not so with the mission fields. It is hard to get money to support workers; it is far harder to get men of the right kind.

Prospects for Glorious Future.

The outlook for the society was never before so bright. The offerings from the churches average fifty per cent more than they did four years ago. Twelve churches support a missionary each. Individuals are giving on a larger scale than ever. Thus, one man gives \$25,000, another \$15,000. Others give less but make sacrifices quite as great. In the colleges there are volunteer bands.

The press gives generous space to this cause. The Missionary Campaign Library is brought within the reach of all. There can be no doubt as to the final issue. The banners of God never go down in defeat, and those who walk and work with him are certain of victory.

A. McLean.

You may rise. If we could ascend to heaven today, and scan the ranks of the blessed, should we not find multitudes among them who were once sunk low as man can fall? But they are washed, they are justified, they are sanctified through the blood of our Lord Jesus Christ, and by the Spirit of our God. And so may we be.—James Stalker.

MESSAGES FROM THE ADVANCE GUARD.

"GO FORWARD!" My message to the brethren is that which the Lord gave to his people through Moses: "Speak unto the children of Israel, that they go forward"—forward in faith, in humility, in self-denial, in spiritual attainment, in Christian knowledge, in Christian liberality and activity, in courageous and persevering effort to accomplish that whereunto we have been called.

J. H. Garrison.

The progress that has been made during the last five and twenty years is most wonderful. The missionary spirit has increased manifold, and this is but another way of saying that the spirit of the Christ is more and more coming to dominate our life. For this obvious fact let us rejoice and be glad.

The outlook is radiant. The prospect was never brighter. The horizon is light. There is no ground for discouragement in any direction. Such a body of young men is coming to the front as we did not dare to expect a quarter of a century ago. Thank God for the young men. Their heads are clear and their hearts are warm.

There are, of course, perils. Ours is "a movement." Movements are always perilous. Life is fraught with perils. Do not be alarmed by the fact that the cause we love has perils connected with it.

Peril No. 1. Too great eagerness for mere bigness.

Peril No. 2. Shallow work in teaching and in preaching.

Let us esteem quality above quantity, and be sure that we do thorough work.

B. B. Tyler.

Fifty-one years ago the "Churches of Christ" were few in Ohio, and the membership was small.

It was my privilege and pleasure to be associated with the church in Randolph, Portage County, Ohio, in 1832. Jasper J. Moss, of sainted memory, was ordained in that town on the same day that I was baptized, August 27, 1832. On Lord's day, August 27, 1882, Brother Moss and myself met with the church in Randolph and celebrated our fiftieth anniversary with them. So far as I know there is but one charter member now living on the face of the earth.

Sunday schools and missionary societies were little known or thought of then, among the Disciples. Since I have been old enough to reflect upon the subject I have been convinced that no person can be on the way to Heaven who is not deeply interested in the salvation of others. Out of that in-begotten spirit grew the missionary society, organized fifty-one years ago. But few are now living who were present at its organization. To my personal knowledge, the first board elected by the society, paid from four-fifths to nine-tenths of all the money which was received into its treasury.

They then began a work which "will follow them when they rest from their labors." If the same spirit pervaded the hearts of the entire and greatly enlarged Brotherhood, we ourselves would be surprised and made to rejoice at the result.

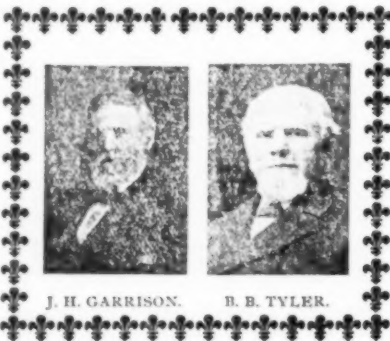
May the Lord help us to realize our individual privilege and responsibility, that when arraigned before that tribunal from

which there is no appeal, it may be said of us, "Well done, good and faithful servant, enter into the joy of thy Lord."

Brethren, be true to that which has been committed to your trust.

Accept this from your aged brother in Christ.

Troy, N. Y., October, 1900.



J. H. GARRISON.

B. B. TYLER.

MESSAGES FROM THE YOUNG MEN

No age of the world ever had such wealth of opportunity as this, neither has any age been faced by such impending dangers. Our mightiest battles are now being fought. Thought is struggling to free itself from prejudice and passion to free itself from sin. These are great moments. All things are moving rapidly and the believer must move Godward if he is to be a factor in the world-salvation. Reincarnation is this hour's demand. The word was flesh once; it must be flesh again. It is neither the religion of creeds nor deeds that move the world; it is the religion of conviction. Find out God; believe truth; believe it even if all men believe otherwise; believe it until we can say "I don't care what the world thinks," and still believe until faith becomes a stone wall of conviction over which no man can pass and behind which is your only defense, for "the just shall live by faith."

Baltimore, Md.

Peter Ainslie.

A century ago the world was stirred by the revolutionary spirit. It was a time when men looked hopefully to the future for a new order of things. The old must be torn down and destroyed in order that the new might take its place. The world, let us hope, is coming to understand a more excellent way. Our time and strength are to be spent not in destruction but in construction. Reject the bad; develop, build up, strengthen the good. We need to fix our relations to the real surroundings, to find our true place in the universal. Every well trained man owes it to himself and to society to map out a specific piece of work that needs doing and then to set about it vigorously until the work is done or it is apparent it cannot be accomplished. This prevents wasting one's energies or throwing one's life away. It is the imperative duty of everyone "to help life onward in its noblest aim."

R. E. Hieronymus.

Eureka, Ill., October 9, 1900.

One of the best signs of the enlarging and deepening spiritual life of the churches is the new interest in education. As yet, the emphasis has fallen up-

on the necessity for endowment and equipment for the colleges. But the results of this agitation will come in various forms. In getting money, the whole significance of education is brought to light. The real plea of the financial agent is moral and spiritual. He is in fact making parents feel the necessity of giving their children proper training. He is, consciously or otherwise, making the churches feel the possibility and the necessity of a better trained ministry. He is awakening in young people, larger ambitions, and withal he is helping the church in all its members to realize that the ideal life involves knowledge, culture, truth, as well as love, sympathy, consecration. The cause of education is capable of a still more symmetrical and powerful advocacy. The indications are that it will receive more consideration in the future.

Edward Scribner Ames.

Permit me first to acknowledge my indebtedness to the past; to those men of faith, courage and devotion, who by their labors and sacrifice have helped to make possible the religious freedom in Christ Jesus which is our privilege to enjoy, and the great religious movement of which we form a part, and to which we look with pardonable pride.

But let us not deceive ourselves by thinking that the day for heroism and self-giving service belongs alone to the past. We have come to one of the great testing times in the history of our work. Conditions have changed. The prejudice which at one time opposed us is gradually giving way. We must breathe a different atmosphere. Are we capable of adjusting ourselves? If we are but loyal to the person and teaching of Jesus the way will not be difficult. But let us not think that loyalty to Him consists in tithing rue, anise and cummin and neglecting the weightier matter of the law, judgment, mercy and faith. These things we ought to do and not leave the other undone. Let us place ourselves in harmony with God's purpose so that He may use us for larger and better things; making vital and incarnating the three words love, sacrifice and service. And that means larger offerings for world-wide evangelism and greater enthusiasm for humanity. When we are ready to do all of this, then the prayer of the Master will have been realized and the kingdoms of this earth will soon become the kingdoms of our Lord and His Christ.

F. F. Grim.

The Outlook, New York, praises a "service" held on an Atlantic liner, which was conducted by two Roman Catholic priests. The congregation was mostly Protestant, but they were led in the recitations of creeds and confessions which ended in Mariolatry. Says The Outlook: "The sermon followed—a noble discourse, and so skillfully constructed that it might have been appropriate, not only for any Christian congregation, but even for a Muslim or Buddhist audience." We should say the sermon must have been fearfully and wonderfully constructed. In our opinion there is no sermon noble which does not glorify Christ. And if the sermon leaves out His name that it may not offend, then it is a cowardly denial of Him, and the so-called preacher is a traitor.

THE CHINESE QUESTION.

(Part Second.)

Causes of Present Trouble and Their Solution.

The Chinese are slow, patient, plodding, steadfast and solid. There is nothing of the Spanish element of deception, treachery or instability in their make up. The religion of the East may be Armenian and then Calvin, Catholic and then Protestant; "blown about by every wind of doctrine," and divided into hundreds of contending fragments. But in China dynasty after dynasty has fallen "without disturbing one iota the fundamental ideas embraced in the philosophy of Confucius."

The Hon. Wu Ting Fang, the Chinese minister at Washington, says, "It might be very profitable for both China and the United States if their people could compare notes frequently. One nation represents the most conservative thought on earth, the other the most radical. The ideal point of view may perhaps be 'a golden mean' between the two."

"What people of Europe are living in a land occupied by their ancestors 5,000 years ago? What people speak a language that has come down through fifty centuries, and read a literature that pleased their forefathers one hundred generations before them?" What people, outside of Christendom, practice a religion as old as Buddhism and more beautiful in precept than Confucianism? What people have more effectually solved the art of peaceable living, and maintain a higher standard of commercial integrity?

This is the people with whom we are dealing in the present stir of the nations, and this is the people we are to deal with when the present troubles are over.

It would be well for the powers before taking so bold a step as partitioning off this ancient and honorable empire to make sure "whether they themselves have that quality of stability which has made the Chinese remarkable among nations."

China is the greatest heathen mission field in the world. And a question of most vital interest to our missionary force is "How far have the Chinese opposed and how far will they oppose the introduction of the Christian religion and civilization?"

The Chinese, as a people, have never persistently opposed the Christian religion, when presented in the true spirit of the Gospel, nor has she opposed the progress and civilization that is the legitimate outcome of the religion of Jesus. They submitted to the introduction of Christian missions in so far as these missions were purely religious and humanitarian.

The very letter and spirit of Confucianism is Christian in its teachings, and to the teachings of Confucius the Chinaman is most faithful and consistent.

The Chinese as a nation do not oppose, but rather welcome, progress. "It is a sight," says a traveler, "never to be forgotten to see the open cars crowded with Chinamen holding on to their hats while their queues whip out in the wind, all ened up says Prof. Hearnald of Pekin University, the field for money making will be one of the best in the world. The Chinese do not oppose commercial progress, they oppose dishonest business schemes.

Again, it is a question whether China has opposed the propagation of new religions. The Buddhists, Taoists, Mahom-

medans and Confucianists have practiced their religious doctrines unhindered. And it can be said of China what cannot be said of any Christian nation, Catholic or Protestant, viz., Chinese history is unmarred by any sort of religious persecutions. Their "supreme rule" is "Do not do unto others what ye would not that others should do unto you."

The great colleges of China are presided over by Americans. The Imperial University at Pekin has been presided over for years by Dr. William Martin, a missionary.

The Chinese Imperial University at Tien-Tsin is also presided over by an American missionary, Prof. C. D. Tenny.

The Nan-Yang College at Shanghai is conducted by John C. Ferguson, another missionary.

It may be asked: "What then are the causes of the present uprising or movement?"

That there exists an anti-foreign spirit we admit; and that there should exist laughing and shouting as if it were the greatest sport in the world."

For three-quarters of a century the chief firm in China was the great American establishment of Russell & Co., who had their great house at every port, and whose ships carried the American flag along her coasts, and for 1,000 miles up the Yangtse-Kiang. A modern steel bridge of the Lu-han railroad crosses the Hun river beside the famous Lu-Kao bridge, built by the Chinese 2,000 years ago, and described in the writings of Marco Polo. One year before our present troubles the Pekin and Tien-Tsin railroad was opened, and a great trunk-line was under construction from Han-Kow to Pekin.

A knowledge of the Chinese language is the "open sesame" to all kinds of business and at large salaries.

Roanoke, Va. Cephas Shelburne.

(To be continued.)

OTHER RELIGIOUS BODIES.

The Virginia Christian Ministerial Association proposes to give an all-day session to the discussion of the question, "How shall we present our plea for Christian unity?"

I. As regards undenominational Christianity.

- (1) The argument from the Scripture.
- (2) The financial argument.
- (3) The evangelistic argument.

II. As regards the name.

III. As regards essential faith—the creed.

IV. As regards baptism.

This is to be a sort of school for prophets, and it is confidently expected that it will be one of the liveliest and truest days of the convention.

What do you think of the plan?

Anent the relation of the denominational young people's societies to Christian Endeavor, I find the following in the Lutheran Evangelist, the eastern organ of the General Synod of the Lutheran Church. Speaking of the Luther League, which is being urged by some in the General Synod as a substitute for Christian Endeavor, an editorial writer says: "We have from time to time said that the whole purpose of the league movement

was to keep the young people from affiliation and association with Christian young people of other denominations, and then train them in the contracted rut of the church year. So far as we are concerned we are interested in developing the most Christ-like young Christians. When this is done we know that they will be none the less loyal to General Synod Lutheranism. We are more confident than ever that if the league is to be of any helpfulness to the young people of the General Synod, it will have to be on a broader Christian basis than it now is. To the more than twelve hundred Endeavor societies in the General Synod, we say, stay where you are, and by a consistent Christian life show these people the 'more excellent way.'"

That sounds broad and Christian to me, and I hope that he and others of kindred spirit among this great body of Christian believers will be able to keep the General Synod from declaring against Christian Endeavor.

The following is from Secretary Baer's annual report read at the London Christian Endeavor Convention:

"No one thing I know of proves more certainly that God is in the Christian Endeavor movement than its remarkable numerical growth. In 1881, there was one society, with fifty members; now, after nineteen years, there are nearly 60,000 societies, with over 3,500,000 members. Every nation and land flies the Christian Endeavor banner. The United States of America lead, having an enrollment of 43,262 societies; Great Britain comes next with 7,000; China has 148; India, 459; Germany, 168, and the society there is steadily conquering prejudice; Africa, 139; France, 69; Jamaica, 120; Mexico, 110; Madagascar, 93; Japan, 73; Turkey, 60; Spain, 36. The total enrollment outside of the United States and Canada is 12,540 societies, and this figure, augmented by the greater number in the United States and Canada, makes an interdenominational, international, and interracial brotherhood 'for Christ and the church' of 59,712 societies, with a total membership of 3,500,000.

"There are 123 Floating Societies, the first one having been organized ten years ago, on the United States revenue marine steamer, Dexter. Among the victims blown up on the Maine, in Havana harbor, were members of the Christian Endeavor Society. There was an active society on Admiral Dewey's flagship, Olympia, that took such memorable part in the fight at Manila Bay; and there were many Endeavorers in Sampson's fleet at Santiago. In the same connection, it is interesting to know that the Christian Endeavor badge was worn by more than one brawny Briton, from H. M. S. Powerful, in the famous siege of Ladysmith.

There are now 25 Christian Endeavor Societies in prisons, the first one having been organized ten years ago in Wisconsin. One of these societies reports a membership of over 500, and the officers of the prison are an absolute unit in their expressions of approval of the work done."

What would these figures have been if this mighty movement had not been split in pieces by wedges of schism and mauls of bigotry? Carey E. Morgan.

Richmond, Va.

Woman and Home.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

The power of the Church of Christ is gradually being turned into the channels in which it belongs and as the church takes up the work assigned it by its head, blessing and honor, dominion and power are coming to it. Obedience to the command of Christ to disciple all nations is now bringing to Christian women, as well as men, their highest uses, truest dignity and holiest joy.

The Christian Woman's Board of Missions, the woman's missionary organization of the Disciples of Christ, was formed and the constitution adopted October 22, 1874—twenty-six years ago. The



HELEN E. MOSES,
Sec'y Nat. C. W. B. M.

organization was the result of prayerful thought and action on the part of such women as Mrs. C. N. Pearre, Miss E. J. Dickinson, Mrs. R. R. Sloan, Mrs. Joseph King, Mrs. C. E. Gaston, Mrs. O. A. Burgess and Mrs. Maria Jameson.

Choice of Fields.

The heathen world, lying in darkness, and the home field white unto harvest lay before the little company of newly organized women to choose from. Although they had elected to conduct their work without organic connection with the American Christian Missionary Society, in making choice of a field in which to begin work, they could not disregard the appeal from Jamaica, which the American Board had been compelled to abandon on account of the scarcity of funds growing out of the pause in the work incident to the civil war. So Jamaica was chosen—not an easy field, but one that has grown very dear to those who have sown the Gospel seed on its beautiful hill sides and by its swift flowing streams.

We have now in the island twenty-one churches with membership of 1,737. Mr. and Mrs. C. E. Randall, Mr. and Mrs. G. D. Purdy, Mr. and Mrs. A. W. Meredith, Mr. and Mrs. A. C. McHardy, Mr. and Mrs. P. M. Robinson, Miss Isabel McHardy, Mr. Neil MacLeod, R. M. Bailey, Henry Morris, Louis Thomas and Arnold Shirley, a force of eighteen, are missionaries in this field.

India.

In 1882 work was opened in India. Our missionaries observing the law of missionary comity, sought an unoccupied field. This took them to central prov-

inces where they opened a station in Bilaspur. The blessings attending the work in India have been full and uninterrupted. After eighteen years we can count four stations in active work—Bilaspur, Deoghur, Bina and Mahoba. In each of these there are excellent buildings. Evangelistic, orphanage, zenana, school, medical, village, railway, famine and leper work are carried on by a force of thirty missionaries, and assistant missionaries with a good number of native helpers. In the beginning of our new missionary year work will be opened in Calcutta by Mr. and Mrs. W. M. Forrest and in Umaria by Mr. Madsen.

Mexico.

In 1895 work was opened in Jaurez, but in 1897, Monterey being deemed a better point, the work was transferred to that city, Mr. M. L. Hoblit and his mother being in charge. In 1899 Mr. Hoblit returned to the United States and the mission was deserted for a few months. Early in the present missionary year Mr. and Mrs. L. M. Omer, Miss Clara L. Case and Miss Bertha C. Mason were sent to Monterey. The work is opening well under their care. The lines of service are preaching, Sunday school, Junior Endeavor, auxiliary day school and night school.

Porto Rico.

Early in the missionary year, just closing, Mr. J. A. Erwin, missionary of the American Christian Missionary Society in San Juan, Porto Rico, wrote our board of an offer he had received for us of a building in Bayamon, a beautiful suburb of San Juan. This building was to be given us if we would maintain an orphanage in it. Brother B. L. Smith was sent by our board to study the situation and advise. He reported it an offer not to be passed by. It seemed to him God's hand was in it, so in His strength the board entered this new field, being the first Protestant body to begin in the island the gracious ministry of housing Christ's little ones. The Orphanage is in charge of Mrs. A. M. Fullen, assisted by two natives.

The United States.

No field is dearer to the women of the Church of Christ than the home land, so in twenty-three states they are working to build up the church, to educate and redeem the ignorant and neglected and to give Bible teaching to the young people of several of our best known state universities. They are also earnestly working to cultivate a missionary spirit in the churches through their organizers. They have, with the approval of our General Missionary Convention, selected a superintendent of Young People's Work, to whom is intrusted the work of giving the children of the church definite missionary training and development. The means and forces of the board are about equally divided between the home land and the lands afar, there being fifty-three missionaries of the board outside the United States and the same number within its limits, making a total of 106 missionaries. To this should be added the faithful organizers who are the truest of home missionaries and who meet and brave as serious inconveniences and do as much heavy, taxing work as falls to the lot of many foreign missionaries.

Blessings of the Work.

No sketch of this work, however brief, would be complete without grateful men-

BABY PULL-BACKS

It is strange that babies get on so well as they do; there are so many pull-backs! But Scott's emulsion of cod-liver oil is a wonderful help.

Begin with a little. Too much will upset the stomach. Increase, but keep under the limit. The limit is upsetting the stomach.

It rests a tired digestion; it does not tax the stomach at all; it lets it play—little stomachs like to play.

We'll send you a little to try, if you like.
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tion of the blessings the work has brought those who have engaged in it. Children have learned the joy of working with their best Friend in pure and unselfish endeavor; young girls have grown thoughtful for others and have been drawn into closer relationship with Christ; the sorrowing have found divine comfort; the lonely have found an undying companion, and women, who else might have been drawn into the unsatisfying pleasures of lives devoted to society, have met their Lord, have touched the borders of His garment and so have been sanctified to His unselfish service, His beautiful life. Helen E. Moses.

If Bilious

use



"Not a poisonous, drastic cathartic," but an agreeable, efficient stomach cleanser, which acts gently on the liver and kidneys and keeps the bowels in healthy action, thus insuring good complexion, clear brains and healthy bodies. 25c. per bottle, and \$1.

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puts this old remedy within reach of all. Tarrant's "Dermal" powder; dainty, antiseptic, for nursery, toilet, after shaving, cure chafing, best foot powder, 25c. At druggists, or mailed on receipt of price. CHEMISTS, TARRANT & CO., Est. 1854, New York.

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THE CHRISTIAN CENTURY.

Notes & Personals.



J. V. Coombs reports 22 accessions at Greenwood, Mo., October 7.

F. D. Power preached for the church at Hannibal, Mo., last Lord's day.

E. L. Powell of Louisville assisted in a good meeting at Owingsville, Ky.

L. L. Carpenter will dedicate the tabernacle at Marion, Ind., October 21.

The first Sunday of November is Michigan day. Every Disciple is expected to do his duty.

Geo. F. Hall delivered a course of lectures for the Central Y. M. C. A. in St. Louis last week.

E. C. Nicholson of Ballards, Mich., is holding a meeting for the State Board at West Bay City.

The Sextuple Band, Washington, D. C., reports \$13 for the month through Miss Anna Lee Laughlin.

T. J. Shuey is filling the pulpit of the Valparaiso church while John L. Brandt is absent in Europe.

R. H. Bolton is the author of a neat tract, "Ancient Churches of Christ: How Were They Formed?"

A. E. Gardner moves from Drain, Ore., to Myrtle Creek, same state, having taken the work at that place.

Robert Lord Cave's meeting at Bristol, Tenn., closed with 28 additions, 20 of them being by confession and baptism.

The new church at Bartonville, Va., of which W. L. Dudley is pastor, will be dedicated about the 1st of November.

"Wanted, an evangelist for a good meeting at once at Luther Ia. Write H. H. Hubbell, 1202 25th street, Des Moines, Iowa."

The C. W. B. M. comes to the rescue of the work at Austin, and Geo. A. Campbell will remain as pastor of this growing church.

Mrs. Laura Cooper of Dowagiac has given her beautiful home to the church for a parsonage. She has also given \$1,000 to the C. W. B. M.

The Updike-Webb meeting at Keota, Ia., still continues. Audiences are good and prospects grow brighter. Three added at last report.

Great crowds are attending the meeting held by S. D. Dutcher and W. G. Surber at Auxvasse, Mo., and sinners are turning to the Lord.

Dr. H. L. Willett is lecturing every Monday for the down-town center of the Bible Study League, at the Y. M. C. A. building, 153 La Salle street.

At the close of the ministerial institute at Grand Rapids, F. P. Arthur was elected president, W. W. Wyrick, vice-president, and D. C. Tremaine, secretary.

Baxter Waters has retired from the pastorate of the Central Church, St. Louis, and will spend a few months holding meetings. He can be addressed for the present at Huntsville, Mo.

The churches in Washington, D. C., are prospering. The Ninth Street Church had a good day last Sunday. There was one confession and at Whitney Avenue, Ira W. Kimmel baptized three.

Our frontispiece is taken from the famous steel engraving, owned and published by J. D. C. McFarland, Des Moines, Iowa. Bro. McFarland has done a valuable service in thus preserving the por-

traits of these notables. Orders are to be addressed to him.

One of the pleasant features of the Kansas City convention will be the public reception to our missionaries Tuesday evening, October 16, at the home of Rev. and Mrs. T. P. Hailey, 2610 Forest avenue.

This great gathering of Disciples must not pass without personal profit to every visitor. This will be measured largely by the enthusiasm we carry home with us, to share with those "who tarried by the stuff."

The Philadelphia Times recently published an interesting sermon by Geo. P. Rutledge, Third Church, Philadelphia, on "Peace and Prosperity in the Church." It was accompanied by a good likeness of Bro. Rutledge.

G. M. Weimer of Iola, Kan., reports 62 additions in their recent meeting held by A. B. Moore of Macon, Ga. There had been 47 added at regular services since May 1. Thus 109 have been gained during the summer.

Among the callers at The Christian Century office last week were F. D. Power of Washington, C. G. McNeil of Wisconsin, Alex McMillan of Michigan, R. H. Bolton of Findlay, O., and A. Wilbur Bloom of Center, Wis.

H. H. Hubbell is doing a good work at New Virginia, Ia. The church is lamenting the removal of E. L. Hornaday and family to Farlan. There are few more consecrated workers, and while New Virginia loses much in them, Farlan gains.

S. W. Crutcher has returned to Harrisonville, Mo., for his second pastorate. He was pastor there in 1887 and 1888, and baptized, ordained, and married F. G. Tyrrell. He is kindly remembered by all the citizens, and has been warmly welcomed.

J. Will Walters of Bedford, Ia., reports as follows: "Our beautiful new \$11,500 church was dedicated yesterday by Bro. F. M. Rains. Amount raised about \$4,000. The balance, \$500, guaranteed. Bro. Rains is all right. We thank God for a great victory."

G. W. Elliott, T. A. Meredith and N. B. Baldwin were workers together in a meeting at Tyndall, S. D., which closed after seven weeks, October 7, with 66 additions, 28 confessions. A lot has been secured and a tabernacle 28x50 feet will be erected.

W. M. Forrest, who sailed last week for India, where he will have charge of the Bible work in the University of Calcutta, was given a farewell service at the Harlem Avenue Church, Baltimore, first Sunday in this month. Bro. Forrest was reared in Baltimore, where he has many friends.

A. H. Seymour baptized three on October 7. There have been two new churches organized in South Dakota and 51 baptisms in the past few weeks. The A. C. M. S. has appropriated \$300 for this work, and it is expected to have an evangelist at work soon after the Kansas City convention.

J. L. English of Martinsville, Va., writes as follows, dated October 5: "Our 18 days' revival conducted by Bro. W. H. Book in the Lester Tabernacle at this place closed October 4, with immediate results of 52 coming out on the Lord's side. Quite a large number renewed their vows. The meeting was a great spiritual uplifting for Martinsville and vicinity. Large, attentive and enthusiastic crowds. Bro. Book is a great

preacher. This was his third meeting of the kind here. He left October 5 for Orange county, Va., to dedicate a church and hold a ten day's meeting."

W. J. Hall, Gordonsville, Va., has held four meetings since the fourth Sunday in August as follows: Madison Run, 2 additions; Bethel, 13; Laurel Hill, 6, and Beulah, 7. All these were by baptism and there were three besides who were received from other communions, making 31 in all.

Joe Shelby Riley will leave the work at Cripple Creek, Colo., on account of the altitude, and wishes to locate as pastor with some church, or hold a few meetings. During the fourteen months of his stay the church membership has nearly trebled, and a new building has been erected. Address Box 1243, Cripple Creek, Colo.

B. S. Ferrail of Watseka, Ill., writes as follows: "Home from the great Illinois State Jubilee Missionary convention. Good audiences at both services yesterday. A bright young man from one of the best families of our city made the good confession at the morning hour. We are getting ready for Boys' and Girls' Rally Day for America."

E. C. Whitaker of Bradshaw, Neb., reports as follows, dated October 9: "Bro. J. S. Beem began a meeting with us about two weeks ago. Ten accessions to date and many almost persuaded. It seems to be the first spiritual awakening in the town for many years, and the prospect is good for a great in-gathering of precious souls for Christ's kingdom."

S. J. Carter of Olin, Ia., and Miss Edith E. Foster were married at the bride's home, Council Bluffs, September 12. Mr. Carter is a graduate of Drake and pastor of the church at Olin, one of Iowa's brightest young men. Mrs. Carter is a woman of energy, purpose and ability, with a native love for the Lord's work. The Christian Century joins their many friends in congratulations and best wishes.

Albert Bellingham, singing evangelist and pastor's helper, for nearly four years musical director and assistant in the church at Worcester, Mass., is again to enter the field. Pastors or churches desiring his services are requested to address him until January 1 at Worcester, Mass., after that date, East Palestine, Ohio. He is commended by E. J. Teagarden, B. B. Tyler, R. A. Nichols, Ira D. Sankey and others.

M. McFarland, pastor at Columbus, Kan., writes as follows: "One confession and baptism here since last report. Also four baptisms and one from the M. E.'s who had been baptized as result of a few sermons recently at Weir City, Kan, 12 miles north. Preached six sermons last week at Baxter Springs, Kan., 12 miles southeast, with five additions so far. Will hold a revival meeting with my home church in November. My son will assist."

Peter Ainslie celebrated the ninth anniversary of his pastorate at Calhoun Street, Baltimore, the first Sunday in October. There were seven confessions on that day. There have been 500 confessions at the Calhoun Street Church in these years and \$28,000 raised. At the demand of the physician, Bro. Ainslie has cancelled all outside engagements for the next three months. For several years past he has been doing double work and is now compelled to hold up.



Jesus, merciful and mild,
Lead me as a helpless child;
On no other arm but Thine
Would my weary soul recline;
Thou art ready to forgive,
Thou canst bid the sinner live—
Guide the wand'rer, day by day,
In the strait and narrow way.
—Thos. Hastings.

FIVE MINUTES' SERMON.

By Peter Ainslie.

*I will arise and go to my father.—
Luke 15: 18.

Were you ever alone, so lonely that your very thoughts seemed to be beings about you? I think the young man who uttered the words of my text was just so lonely that he begun to think aloud. That was the time when reason begun to assert itself and at no time can the heart be so easily conquered as when left alone. If one is vexed, leave him alone and he will work out his problem best. If any are burdened, leave them alone and they will find God. I do not mean to be cold and rude, but let them know that in their loneliness, you, too, are alone with God asking for His blessing upon the heart that is vexed or burdened. It is the time of benediction. I heard a friend say to another, "Take this book to keep from being lonely," and as I looked over to see the title of the book I thought if that heart could only become lonely it would find no comfort whatever in the worthless book that had been loaned, but instead, God's Book would be sought after and fully possessed. Our lonely hours are the times when the heart is gathered to itself. It is the time when we never think so far and feel so deeply. Meditation is a part of the Christian's life. It is as necessary for the heart as water is for the plant, and we meditate best when we are alone—entirely alone. Then the great springs burst forth. Poetry, music, art and benevolence come out of the hours of loneliness. No words are truer than those written by Mrs. Brown, when she said:

"I love to steal awhile away
From every cumb'ring care,
And spend the hours of setting day
In humble, grateful prayer.

"I love in solitude to shed
The penitential tear;
And all His promises to plead
When none but God can hear."

The young man of my text would never have come to such a decision if others had worked beside him during the day and slept beside him under the swine shed at night, but his loneliness brought thought back to its rightful throne and out of a wicked manhood came decision. God held the lamp by which he might see the way of right. "I will" is a master utterance. To be able to say "no" to sin is worth more than all the wealth of the world. I have heard of a mother who took her baby boy as soon as he could talk and would daily make him practice saying "no," and say it so loud—

*This is the golden text for the Sunday school lesson for next Sunday.

ly and continually until it became a chief part of his character. God can only use hearts of decision. Know that you are right and laugh at the world when it proposes otherwise, and be deaf to its second proposal. Make no compromise of truth. You have not that right. Opposition is nothing. If you lose friends, still that is nothing, for one strongly built character can defy the world, and will call around it the manifest part of man.

It is fatherhood that has saved this world. However we may think of God, in none of His attributes does He come so close to the heart as when He revealed Himself to us as our Father. A whole world swings in the beginning of that prayer which begins, "Our Father, Who art in heaven." Jesus came to teach us that God was our Father. Christianity is the human heart recognizing the Fatherhood. "I will arise and go to my father" is the simple recipe for the sinner in order to become a saint. The Father's love is the crown of all time.

Our Father, believe us and make us believe that Thou art our Father, and keep us as children should be kept. Amen.

BIBLE SCHOOL.

THE LOST SHEEP AND THE LOST COIN.

Luke 15: 1-10.

Golden Text: There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

This teaching of Jesus is closely connected with the parable of the Lost Son, which follows, and all three are related to the finding of lost things, sheep, money and a son. There is a gradual ascent also in the value of the thing lost in relation to the remaining possessions of their owners. The sheep is one of a hundred, the coin one of ten, and the son one of two.

The parable was drawn out by the criticism of the Scribes and Pharisees that Jesus associated with persons whom they despised as social outcasts. The publicans or tax-gatherers were hated and disesteemed, probably not without reason, because they were often extortionately avaricious and cruel in their treatment of the people. The sinners referred to were no doubt members of those sections of the community held in contempt and reproach for their open neglect of the synagogue services and the moral life.

Jesus tried to show that all men, even the most despised and unpromising, are not without value in God's sight, and that our human standards are likely to undervalue the real character of a man as capable of reformation and service. These men are children of God as truly as the most religious. God is Father alike of all. The difference is that they are not realizing the position and joys of soulship as they should. All men are sons of God, but not all enjoy the full estate of sonship. That can only come through likeness to Jesus Christ, the

"Strong Son of God, Immortal Love."

"The whole life of Christ is a revelation of the Father love of God. He is too well aware of the value of that which is lost not to seek it. Like the shepherd, He goes after the one who has strayed. Like the woman, He searches for the lost. Like the father, He welcomes the returning child. And the rejoicing when the lost is found can only be known by those who have also lost and found.

CHRISTIAN ENDEAVOR.

DO NOT WORRY.

Matt. 6:25-34. Oct. 28, 1900.

The worried man is not commending the Fatherhood of God to his neighbor.

Don't worry about your lack of goods or endowments. Seek first His kingdom and his righteousness, and all needed things shall be added unto you.

In the midst of all the uncertainties of the future there stands, like a beacon light on granite cliff, the certainty that God will be there to safeguard His own.

The future may not be so well with us in a worldly sense as is the present. But if our trust is in God, and we fall, we shall fall into the arms of an angel.

Worry does not help us to meet and overcome the giants that excite our alarm. It makes us faint hearted rather and nerveless and confused and an almost certain victim.

Why should we worry about death when Jesus hath said, "I am the resurrection and the life; he that believeth in me, though he dies, yet shall he live, and he that liveth and believeth in me shall never die?"

I have often observed that when some experience comes into the lives of God's own which they have dreaded and prayed against, they have been prepared for it, are resigned to it and really see some benediction in its coming.

The injunction against worrying does not militate against the prudence that fumigates the infected house and lays by in summer for winter needs, or takes other wise precautions against perils. It is overweening anxiety for the temporalities that in the natural course of events ordinary care would provide for that constitutes the sin of worry.

The father of a prominent Senator sent for his son to wait with him through his dying hours. "My son," he said, "you know my life has been filled with anxieties." "Yes, father, I know you have worried a great deal." "Well," said the father, now wiser grown, "I wish to tell you very few of the things about which I worried ever came to pass."

God gives us a work to do, tells us how to do it and supplies the means. We may be sure the means are inadequate, that we are incapable of doing it, and fear the work will never be done and that our life will count for nothing, because associated with an enterprise doomed to failure. For all consequences of His commissions when we have done our part, God assumes responsibility. But when by worrying, we have consumed mental energy that should have been devoted to strenuous endeavor, God holds us responsible for its inevitable failure.

George L. Snively.

Jacksonville, Ill.

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 835 Powers Block, Rochester, N. Y.

PRAYER MEETING.

WILLING SERVICE.

Nov. 21.—2 Cor. 8:11-12. Ex. 35:5, 36:5-7.

"If you have not gold and silver,
Ever ready to command;
If you cannot toward the needy
Reach an ever-open hand—
You can visit the afflicted;
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Savior's feet."—Anon.

There is a group of great talkers in nearly every church, but it is rare that they are balanced up by a group of great workers.

A Church of Christ, full of loving, loyal disciples, ought to be a force in the community. It can never wield a power for righteousness, unless its members are alert, aggressive and industrious servants of the King.

We should serve God because we love Him; we should count service a privilege, not a duty; but if we cannot think so highly of it, let us at least be faithful and diligent. It is better to do something for the Master because we ought to than not to do it at all.

What has God done for you? He has given you life, and sustained it. He has surrounded you with loving friends. He has redeemed you. Is it enough, in return for all His benefits, that you say your prayers regularly and occasionally sing His praises? Are you not rather placed under obligation to serve Him with all your might?

A gentleman passing through an Eastern slave-market was much touched by the distress of a girl who was offered for sale. He inquired the price, paid it and set her free, to return to the dear ones from whom she had been ruthlessly torn away. As soon as she could comprehend what had been done for her, she started after her deliverer, crying out to the crowds around, "He hath redeemed me! He hath redeemed me!" And then appealing to her new-found friend, she said, "Let me be your servant!"

And this is just the impulse that takes possession of every soul redeemed by the gracious Lord. Because He has redeemed us, we want to be His servants. The first days after conversion are often filled with high resolves to devote the life to Him, but these first intents many times fail of performance. It is commendable to plan, but the "readiness to will" unaccompanied by performance is as vain as the blighted blossoms of the spring.

Thought Starters.

In what does true Christian service consist? Can ordinary business be made a form of Christian service? Will it be sufficient? Name three Bible characters that are models in service. Upon what basis does God reward those who serve Him?

Seed Thoughts.

God is better served by resisting temptation to evil than by many formal prayers.—Wm. Penn.

A good deed is never lost; he who sows courtesy, reaps friendship, and he who plants kindness gathers love.—Basil.

Do not, for one repulse, forego the purpose that you resolved to effect.—Shakespeare.

The Praise Hymnal

"Last October the church in this city purchased 150 copies of the 'Praise Hymnal,' and everybody is delighted with them. Since we have had them we have introduced the responsive reading of the Scriptures, very admirable selections from the Psalms and portions of the New Testament, comprising the first 64 pages of the book, and the morning worship of our church has been greatly improved. The selection of hymns, both old and new, can hardly be improved. The general make-up of the book is the best. We cordially recommend the 'Praise Hymnal' to all churches contemplating the purchase of new hymn books.

WALTER SCOTT PRIEST, *Atchison, Kansas.*"

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C. E. READING COURSE.

(Articles in this column are supplementary to the handbooks of the Bethany C. E. Reading Courses. The books and supplies for this course may be obtained from The Christian Century Company, 358 Dearborn street, Chicago, Ill.)

THE GROWTH OF THE BIBLE.
(Concluded.)

Construction of the New Testament.

The books that compose the New Testament were written within less than two-thirds of one century. None of them were composed till some years after the ascension of Christ, and all of them were composed before the end of the first century. The exact dates of some of these books cannot be positively determined, but the purpose of them is sufficiently known to make their interpretation fairly easy and reliable. We may classify them according to the purposes for which they are written into Gospels, Acts, Epistles and Revelation.

The Gospels were written by two apostles, Matthew and John, who were witnesses of the events recorded, and two evangelists, Mark and Luke, who were not witnesses. It is fair to assume that the former wrote from memory and the latter from the testimony of others whom they might consult. As Mark was at one time a companion of Peter (I. Pet. v. 13), many have supposed that his Gospel is virtually the testimony of that apostle. This is denied by others on critical grounds. Luke informs us that he had "traced the course of all things accurately from the first" (Luke i. 3), by which we understand that he carefully investigated the events of the Savior's life before he wrote. It is difficult to decide whether any one of these writers was helped by the work of another or by some other works which have not come down to our time. That they did not write wholly independently is generally inferred by their close similarity and even identity of language in certain parts. As to their object, John may speak for all: "These are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." They are all adapted to this end, and should be studied in the light of this purpose.

The book of the Acts of the Apostles was written by Luke as a complement to

his Gospel, but evidently with a more advanced purpose. He does not state his aim, but it may be inferred from his material. He traces the work of certain apostles sufficiently to show the origin of the church, the nature of the early preaching and the way to enter into the promises made by the Savior to the world. Beyond this he follows the life of Paul far enough to interest his reader deeply in the heroic efforts being made to maintain the truth in the world against its foes, Jewish and heathen. He would thus lead into the kingdom, and anchor there, the soul of his reader.

The Epistles are written to persons who are already Christians to guide them as churches and individuals. But all these letters arose on occasions, not arbitrarily and without historic necessity. Each letter was written to meet an immediate need of some person or church. It is, therefore, true to humanity, and adapted to men in all ages. They should be studied in the light of the need of those to whom they are addressed.

The book of Revelation was written to encourage the saints by pointing out to them the deep interest in which their Lord still has in them, and the high destiny to which He has appointed the faithful. This was a great encouragement in persecution, and is still the joy and hope of the struggling soul.

These books were gradually gathered together and separated from other books that were deemed unworthy a place in the sacred list. This was done by the leading men of the church during the next century or two after the apostles died. A brief comparison of these books with others of those ages will quickly convince us that these have a dignity, grandeur and divine excellence not to be found in books purely human. They are clearly the heaven-sent guides of our race.

Clinton Lockhart,

Drake University, Des Moines, Iowa.

A GOOD CHANCE FOR SOME ONE.

There is always a good chance ready for the preacher who is ready. Many a man could add a third to his salary and make his work a half more effective by taking a thorough course with Prof. Ott in the Drake University College of Oratory at Des Moines, Iowa.

Correspondence

ILLINOIS JUBILEE CONVENTION.

For the first time in more than twelve years the Illinois convention was held outside of Eureka and apart from the encampment. The close of fifty years' work was fittingly celebrated by the great convention at Bloomington, October 1-4. A large arch at one corner of the church made of the word "Welcome" greeted the delegates, and pages and ushers were on hand to add the touch of human fellowship. We must content ourselves with saying that every detail of the convention was arranged for in advance; the church was beautifully decorated in bunting, palms and cut flowers; the very air was fragrant with hospitality, and everybody was happy. J. H. Gilliland's stay of thirteen years with this church has not been in vain.

The first session Tuesday morning was in charge of the C. W. B. M. Miss Anna L. Davidson presided. The secretary's report was read by Miss Anna M. Hale of Peoria. Mrs. Mary M. Herrick of Chicago read the treasurer's report, in the absence of Mrs. S. J. Crawford of Eureka. Miss Minnie Dennis reported the junior work. According to these reports there are 176 auxiliaries in the state, with 3,674 members; last year over \$1,300 was expended in the work. Miss Lura V. Thompson of Carthage, national organizer, spoke several times, and always with good effect. The address Tuesday morning by F. G. Tyrrell on "Christian Journalism" brought out the fact that the people who attend our conventions are readers and believe a paper should be supported. B. S. Ferrell of Watseka delivered an address Tuesday afternoon on "Boys and Girls' Rally Day" that was full of vim. Mrs. Sue Johnson of Japan and Miss Josepha Franklin of India interested everybody with their addresses. In the unavoidable absence of Mrs. Helen E. Moses, Miss Thompson spoke in her place on "Our New Fields." The evening address was delivered by Mrs. Ida W. Harrison of Lexington, Ky., on "What Women Owe to Missions." The closing service, "Harvest Home" of the C. W. B. M., was conducted by Miss Elmira J. Dickinson. The business sessions of the women were expeditious, yet thorough.

Wednesday morning we listened to the excellent report of the board, presented by the ubiquitous secretary, J. Fred Jones. It showed 43 men in the field, 1,682 days' service, 54 meetings, 1,572 sermons, 1,110 conversions, 586 added otherwise, six churches organized, 6 Bible schools organized and much other work done in the way of attending church institutes, dedications, etc. The president's address by Hon. C. J. Scofield of Carthage was an inspiring production, and, we understand, will find its way into type. The last half of the forenoon was devoted to Eureka College, reports and addresses being made by President R. E. Hieronymus, Miss Mary Hedrick and G. V. Arsdale. The Woman's College Aid Association held a simultaneous session and voted to endow a chair in the college to be known as the Sarah Crawford chair. Wednesday afternoon was occupied with a discussion of the encampment and the convention ideas, the decision being reached to con-

tinue both, adding to the convention program certain encampment features. Col. Jonathan Merriam, pension agent, and president of the Anti-Cigarette League, delivered an address. At the Coliseum at night a great throng assembled to hear Dr. H. L. Willett on "The Position of the Disciples: Its Centrality and Catholicity." Errett Gates spoke first for ten minutes, defining the scope and aims of the Divinity House.

J. E. Lynn of Springfield, G. B. Van Arsdale of Peoria, N. S. Haynes of Eureka, George L. Peters of Taylorville and W. W. Hopkins of St. Louis were the principal speakers Thursday. It was decided to hold the next convention in Springfield. R. F. Thrapp, Pittsfield, was elected president, F. W. Burnham of Charleston vice-president and R. E. Thomas and A. C. Roach secretaries; members of the board, J. P. Darst, Eureka; E. B. Barnes, Normal; N. S. Haynes, Eureka, and G. B. Van Arsdale, Peoria.

The last session of the convention was held Thursday night in the Coliseum, the address on "Disciples of Christ and Problems of the Laboring People" being delivered by F. G. Tyrrell. Over \$7,000 was raised last year, and some additions made to the permanent fund, which has now reached \$22,269, invested in interest-bearing mortgages and notes.

The ladies of the Second Presbyterian Church served dinner and supper in their basement. The local papers devoted a great amount of time and space to the convention. The Bloomington Church furnished lodging and breakfast, and were most gracious hosts. It was, all in all, a splendid convention, and we shall expect larger things in Illinois the coming year.

F. G. T.

NEW YORK LETTER.

The program for the "Disciples' Club" of Greater New York promises us a feast of good things. Speakers for the meetings have accepted invitations to address us, as follows: October, Rev. J. Wilbur Chapman; November, Mrs. Maud Ballington Booth; December, Rev. F. D. Power; January, Mr. Edwin Markham, author of "The Man With the Hoe"; February we are hoping to have Rev. Peter Ainslie address us, but this is no definite; March meeting will be our "annual dinner"; April, Dr. Edward Everett Hale; May, Rev. W. J. Wright. We invite our friends within reach of New York to attend these meetings. For full particulars address with stamp, F. M. Applegate, president, 155 East Twenty-second street.

The writer heard a lecture last week by Dr. Charles A. Briggs in Union Seminary. His topic was, "Christian Irenics." He manifested a broad, charitable spirit. Although he declared, and proved conclusively, that present and past statements of faith in the form of creeds and confessions must give way to newer and up-to-date statements, he seemed wholly unable to conceive that we might get along without any such human documents. He recommends the Nicene creed and the apostles' creed as a basis upon which the church can unite.

One of the historic churches of this city is the Westminster Presbyterian on West Twenty-third street, near Eighth avenue. The pastor for fourteen years past, Dr. Robert F. Sample, has just resigned. He gave as his reason lack of financial support. Explaining the causes of this he

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names: "The disappearance of the home, the multiplicity of boarding houses, the unholy relations of flats to human life, the growth of the city toward the Harlem River and the passing away of rich people who formerly supported the down-town churches." Dr. Sample's long pastorate, his ability as a scholar, author and observer of the trend of affairs give his words more than ordinary weight. He further says, "The flat is an abomination. I would that every man in New York could have his little cottage of green grass about it. There would then be more of sweetness and more of spirituality in the lives of New-Yorkers. The closeness of life, of one family to another in apartment houses, the carelessness of appearances, the thin walls and all that, make life at a standstill as far as spirituality and church life goes. Our American women, the mothers of the race, seem almost to lose their interest in life when they come into the city and leave their country life." Dr. Sample is speaking at a time of especial discouragement, of course, and no doubt exaggerates unconsciously. Nevertheless, his words enable those outside of New York to get some insight into the conditions under which we must labor. His church is located in the midst of the theater district and he declares the people's money goes into the coffers of the playhouses. He declares the two greatest menaces to America are "the race question and the loss of spirituality in the cities." He has given extended interviews to the newspapers and his remarks will doubtless call forth considerable discussion.

B. Q. Denham.

Oct. 1, 1900.

AN HONEST WORD. The following letter was received from Rev. F. A. Rose, of Grand Haven, Mich., and conforms with our own opinion and conviction regarding Dr. Peter's Blood Vitalizer, and we gladly endorse it. Rev. Rose writes to Dr. P. Fahrney, Chicago, Ill.: "To avoid the accusation of partiality in favor of Dr. Peter's Blood Vitalizer, I desire to state that even if I cannot mention any miracles which have been effected by this remedy in my district, I can state, however, with a good conscience, that dozens of cases have been brought to my notice in which its results have been highly satisfactory. The demand for it increases consequently from day to day." Such reports are indeed encouraging.

CONVENT CRUELITIES.

32-page pamphlet by H. A. Sullivan, ex-monk. A Peep into the Convent. The Convent Horror. Taking the Veil, etc. Its tales are thrilling. Send 10c. silver to Henry A. Sullivan, 1178 W. Adams street, Chicago.

THE MARYLAND CONVENTION.

Last week the twenty-third annual convention of the Disciples in Maryland, Delaware and District of Columbia was held at the Harlem Avenue Church, Baltimore. On Monday evening the first session begun with an excellent sermon on the "Purposes of the Disciples," by F. D. Power, and the presentation of such a theme is an appropriate introduction to every convention of the Disciples. The "Preachers' Day" session, which was presided over by P. A. Cave, consisted of the following program: "The Doctrine of the Second Coming of Christ, According to Christ and the Apostles," by Ira W. Kimmel, reviewed by Peter Ainslie; "The Opportunity of the Church in Social Life," by M. H. H. Lee; "The Plea of the Disciples of Christ Among the Religious Forces of Today," by W. S. Hoye; and "Practical Problems Among the Disciples of Christ," by J. A. Hopkins. The business sessions of the convention were presided over by B. A. Abbott and J. G. Thompson was secretary. There are 28 churches in the district, with a membership of 4,376. These churches had 586 additions last year; raised for Foreign Missions, \$915.37; for Home Missions, \$670.78; for district missions, \$1,685.45, and for all purposes, \$33,085.76. Ninth Street, Washington, still holds the banner. In membership they have 793; Vermont Avenue, Washington, 650; Harlem Avenue, Baltimore, 554; Calhoun Street, Baltimore, 500; Hagerstown, 464, and Beaver Creek, 258. In additions, Ninth Street had 112, Hagerstown 106, Vermont Avenue 88, Whitney Avenue, Washington, 84, and Calhoun Street 77. In money raised, Ninth Street reached \$6,463.26, Vermont Avenue, \$5,881.88, Harlem Avenue \$5,784.39, Calhoun Street \$2,798.44, Hagerstown \$2,161.04 and H Street, Washington, \$2,123.79, and all reports, which we regret we have not space to include here, were good and made our hearts happy. There are 30 Sunday schools in the district, with a membership of 2,840. They raised for missions \$1,775.59 and for all purposes \$3,365.13. There were 234 conversions from the Sunday schools and one new school was organized—St. Paul Street, Baltimore, which reported an enrollment of 110. The Sunday school prize banner was won by the H Street Sunday School, Washington, which raised considerably over \$400. New churches at Martinsburg, W. Va., and Ringgold, Md., were admitted to the convention. "Needs and Helps of the Churches" was an interesting symposium conducted by W. J. Wright, in which G. L. Wharton, E. B. Bagly, H. T. Blake and B. A. Abbott said many good things. Another symposium of deeper interest was that on the Sunday schools, in which the following took part: Ira W. Kimmel, H. D. Mentzel, Miss Maude H. Jump, Mrs. Theo. Fahney, R. A. Baederson, E. J. Curry, closing with a most fitting address by Carey E. Morgan of Virginia on "The Children and the Church."

The C. W. B. M. sessions are always interesting. Mrs. Emma Lattimore presided and Miss Lou Wrightman was secretary. The 10 auxiliaries, with 546 members, raised \$874.91. Excellent papers were read by Mrs. W. J. Wright, Mrs. D. C. Arnold, Miss Minnie Davis, and in the evening Miss Mary Graybill gave an instructive account of her work in India. Interesting exercises by the children were conducted by M. H. H. Lee. The C. W. B.

M. officers for the year are, for Maryland, Mrs. J. H. Roseman, president; Miss Rebecca Sittler, secretary; Miss Minnie Burton, treasurer, and Mrs. Theo. Fahney manager; for District of Columbia, Mrs. Emma Lattimore, president; Mrs. E. B. Bagly, secretary; Mrs. Anna Johns, manager, and Miss Lou Wrightman, general organizer.

The Educational Board raised \$416.15, and they are assisting five young men who are studying for the ministry.

In the Christian Endeavor session, over which P. A. Cave presided and Miss Delia Platt was secretary, 24 societies reported. Carey E. Morgan, who was to have delivered the Christian Endeavor address, was taken very seriously ill just before the evening session to the regret of all, and Peter Ainslie was pushed into service. The C. E. officers for the year are: Ira W. Kimmel, president; Miss Myra Magee, vice-president; Miss Minnie Burton, secretary, Worthington Bosley, treasurer. Tuesday evening was greatly enjoyed because of an address on "Paul's Portrait of a Preacher," by F. D. Power and a stirring missionary address on India by G. L. Wharton. One of the best things of the convention was the introduction of the West family. These were Dallas West and his wife, his mother, now 88 years old, his son, J. W. West, and his daughter, Mrs. Morrison, with her infant child—four generations, and this conversion was largely brought about by the prayer of J. W. West when he was a very small boy. He is now an earnest preacher, laboring in southwest Virginia, and his father, Dallas West, has laid the foundation for the promising outlook on the eastern shore.

The summer assembly came in for its share of discussion and it was decided to co-operate with a land company in Scranton, Pa., for a location on the Atlantic coast of Delaware. R. R. Bulgin represented the company, and the following committee was appointed: F. D. Power, J. A. Hopkins, Captain Covington, Dallas West, Andrew Wilson, Chas. D. Wagaman and H. D. Mentzel. Resolutions of sympathy were sent to C. B. Titus in China and Frank T. Lea in Africa, both of whom went from this district. The Christian Tribune Home for Working Girls, Baltimore, made its report and most of the delegates visited the home.

The Evangelizing Board for the new year are: W. S. Hoye, president; P. A. Cave and Peter Ainslie, vice-presidents; J. Irvin Bitner, treasurer; J. G. Thompson, recording secretary, and J. A. Hopkins, corresponding secretary.

Miss Mamie Shelly was the sweet soloist of the convention. W. J. Shelburne and W. F. Shinall of Virginia were among our visitors, and there were many good things done beyond this record. These are only a part and as large a part as was gathered by the writer of these lines, who has been too sick for several weeks to do half service and a good doctor has said to me, "There must be some let up; too much work," and I shall try and obey orders.

Baltimore, Md.

Peter Ainslie.

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PUBLIC NOTICE is hereby given, that at a special meeting of the stockholders of The Christian Century Company, held at its office, in the city of Chicago, Cook county, Illinois, on the 29th day of September, A. D. 1900, at the hour of 2 o'clock p. m., the capital stock of said corporation was increased from twenty-five thousand dollars (\$25,000) to fifty thousand dollars (\$50,000), and that certificates of such change have been filed in the office of the Secretary of State and in the office of the Recorder of Deeds in the County of Cook, and State of Illinois, as provided by law.

Charles A. Young,
President.
Frank G. Tyrell,
Secretary.

Office of The Christian Century Company,
October 5, 1900.

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SOUTHWEST VIRGINIA LETTER.

The work is moving forward in the southwest. We have fine reports from the four district meetings just held in this section, and plans were formulated at each of these conventions, which, if carried out, will insure a larger and better work for the coming year. A new church at Shawver's Mills has been completed and dedicated by Peter Ainslie. Revival meetings with good results have closed at Bluefield and Bristol. Brother J. D. Hamaker spent his vacation in the southwest preaching the gospel. He held a few days' meeting with Brother J. O. Shelburne at Pine, which resulted in five additions; and with H. J. Dudley at Edgemont, with four added. F. F. Bullard held a good meeting at Wytheville, closing with fifteen added to the church at this point. Wytheville is without a pastor. These brethren might combine with two other points in reach and form a group that ought to support a good young man. W. H. Book reports a good meeting at Pulaski City. J. O. Shelburne is doing a good work in a group of churches to which he ministers in Pulaski county consisting of Pine, Shiloh, Newbern and Mack's Creek. He has just closed a ten days' meeting with Shiloh, which resulted in twenty-nine additions. He has had 177 additions since he took this group eighteen months ago, and some 300 additions from his evangelistic labors. Besides ministering to these four churches he has been employed as evangelist for the district for the ensuing year.

The writer has just closed a ten days' meeting with J. O. Shelburne at Newbern, which resulted in nine baptisms and eighteen being received into the fellowship of the church. This work, organized just eight months ago, has now a membership of nearly 100 good, solid people. They have a church of substantial brick that is well filled at every service. The building was erected in 1856. Some of the old preachers who occupied its stand were Dr. Bullard, Cephas Shelburne, Burnett, D. A. Snow and G. W. Abell. Dr. R. M. Craig was largely instrumental in establishing the cause at this place and in erecting the building. At his death and the loss of other prominent members its work went into decline and was abandoned. For thirty years the building was used by the Presbyterians for regular services and practically lost sight of by our people until organized by J. O. Shelburne last February.

W. S. Bullard began his labors in his new field—Texas—at Texarkana, the first Sunday in October. P. P. Hasselvander goes to Rockford. Brethren who do not report their work in *The Century* will kindly send reports to me and they will go in the southwest letter.

Cephas Shelburne.

PENNSYLVANIA

The report of the Eastern Pennsylvania Missionary Society, made at the recent convention in Reading, shows thirty-eight churches, with 5,747 members; 369 baptisms and 193 other accessions. The number of conversions from the Sunday schools was 171. Thirteen thousand eight hundred and sixty-nine dollars and forty cents was raised for regular preaching, \$1,633.40 for foreign missions and \$773.10 for general home missions, with \$505.27 for district missions.

The convention held an impressive memorial service for C. S. Long, for many years corresponding secretary, who died during the year. Officers for the ensuing years are L. Maxwell president, G. P. Rutledge vice-president, C. W. Harvey corresponding secretary, C. A. Brady recording secretary and G. W. Haggerty treasurer.

The church in Troy, under E. F. Randall, pastor, begins a meeting October 20. M. C. Frick of Blanchard baptized two at one of his recent appointments.

Gilbert L. Harney has resigned at Waynesburg.

H. F. Lutz, evangelist for Greater Pittsburgh, is in a meeting at Turtle Creek.

In Allegheny county we have seventeen church buildings, with a seating capacity of 7,600, the value of the church property being \$275,000; twenty-five ministers, 4,818 members, 4,200 Sunday-school scholars, officers and teachers, and eighteen Christian Endeavor societies.

The Junior Christian Endavor at the East End Church, Pittsburgh, raised about \$100 last year for missions.

R. H. Sawtelle has become pastor of the Benton and Stillwater churches in Columbia county.

M. B. Ryan.

Erie, Pa.

PEOPLE WHO NEVER DRINK WATER.

Our little party has now been through England, Germany, Italy, Switzerland and France. We have traveled independently or without a conductor so that we might study the people while seeing the notable sights. We have experienced all kinds of weather, save the fearful heat of an Iowa August. We have dined at tables of all grades and slept in quarters delightful and otherwise. Of course no question has more interest to us than that of health. And of course we have been assured both in our own country and in this that water is deadly and that wine or beer is absolutely indispensable to good health. This pressure from friends is so strong that Francis Willard, on her first trip to Europe, yielded to it for a time. She learned better, however, and advised total abstinence for all travelers.

We all have been well every day without wine or beer. We have partaken freely of water in all the cities. At home we boil it and put it on ice; here we have taken it raw. We know that the water of Europe has been slandered. No one ever drank better water than is furnished in the city of Rome, in Germany and in Switzerland. We found none that was bad. In Naples it was warmer than we liked. Our chief difficulty oftentimes was to find it.

Our first failure to find water was in the Alexander Palace at the Y. P. S. C. E. convention in London. There were not less than 10,000 people shut up there from morning to night without a drop of water! It was so from day to day. We solved the problem by eating cherries, buying soda and leaving the palace as soon as possible.

In some parts of Germany we never could see or find water without inquiry and sometimes we had to pay for it. One of our party tarried for ten days or two weeks in a beautiful part of Germany in a city where the water is piped down from the mountains. The household consisted of six or eight persons. Careful watch was kept by our open-eyed little American and she declares that in that home they never drink water! They are

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under honest and deep conviction that water is deadly and that beer is indispensable to good health.

At Oberammergau I roomed with two Englishmen who had been used to beer from childhood. One of them was so weak from summer sickness that he could not get out much and his friend was berating him for drinking beer when his liver was in bad shape. He explained to me that beer was all right for a well person, but that it was insanity for a man with a bad liver to touch it. This is the nearest to a temperance lecture of all I heard on the continent.

The German mind is unable to feel the force of a plain, logical deduction or argument against beer. For a day or two at Munich we were with a party who had visited relatives for a week or more near that city. One of the relatives was in charge of a corps of nurses in the hospital. He stated that insanity was increasing so rapidly in Germany that hospitals could not be provided for all. He was asked what were the causes assigned by their physicians for this fearful increase. His answer was, "Beer drinking and early marriages." A child ought to see the logic of this, but he did not see or feel it. He drunk beer like water. So did the family and all of them were amazed and grieved that their American relatives did not drink beer.

In conclusion, let no one think that we were reckless with respect to the water we drank. We took all needed precaution. If in great doubt, which was the case in Florence, we took bottled mineral waters, which are on sale everywhere, or soda water. We also partook freely of ripe fruit, which is abundant and moderate in price. By the way, many of the Germans are as fearful of raw fruit as of water.

London.

Alfred M. Haggard.

STATE OF OHIO, CITY OF TOLEDO, ss.

LUCAS COUNTY, FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

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ENGLISH ITEMS.

Paris in 1900.

Friday night of my first week in France was spent in St. Germain-en-Laye, a fashionable resort on the banks of the Seine, twelve miles from Paris. It was here, while taking an evening stroll on the terrace, which extends for a half-mile along the Seine and rises two hundred feet above, that I got my first sight of Paris—that is, if the lights of the city can be counted as a part of the city. The light from Eifel tower gleamed and flashed, as if endeavoring to serve as a beacon for all France, and various searchlights seemed to be co-operating with each other in an attempt to light up every dark nook and corner in both earth and sky. With such lights, even a city that is not set on a hill would be hard to hide. A closer inspection, however, has led me to believe that the moral light of this particular city is not so strong.

The ride next morning was along wide country avenues lined with fine estates and palatial residences, and with small villages at frequent intervals. It was in one of these latter that I saw the most fashionable market yet seen. The fruit and vegetables were of the best and the customers were there in their carriages and automobiles in large numbers. Nor were the "pugs" and "terriers" absent, and doubtless they look upon market-day as among the red-letter days of their lives. The first sight of Paris had been gained the night before—this was my first taste. Soon after this the city itself was entered and then came the sounds, among the first of which were the cries of the venders of tickets to the exposition, assuring you that they were only "trenting centimes." At a certain point in a certain street (I don't know yet why there rather than any place else) a man in uniform blocked my progress, tapped the small roll of baggage on the handle-bars and asked in the very best French at his command whether I had any tobacco, cigars or spirits. Having received my "Non, monsieur," he permitted me to ride on. This is Paris' customs examination. Not even these questions were asked in entering the country, but I am inclined to think that this was due to negligence on the part of the officials rather than the absence of law requiring it. Suitable language was not at my command or I might have rebuked them for their breach of duty!

As one enters the city by way of the park-like avenues, de Neuilly, de la Grande Armée, des Champs Elysées, extending from Pont de Neuilly to the Place de la Concorde, past the Arc de Triomphe de l'Etoile, the largest triumphal arch in the world, he wonders as he proceeds how much more Paris has of things like what he is seeing. He afterwards learns that he has seen only a few of the many avenues, one of the numerous arches and ports, two of the several dozen "places," only one of the score or more of monuments and statues, and that the boulevards, the pride of Paris, the parks and gardens, the bridges, the historic buildings, the picturesque Seine, the churches and cathedral, the hotels and cafes, the midnight splendor, when Paris is at its gayest, and the general impression of the vast extent of this beautiful city are all before him, to say nothing of the Exposition Universelle. If the inhabitants of Mars can see but one spot on the earth,

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and that spot is the portion occupied by Paris, they must believe that the earth is an immense canvas upon which a master hand has painted a beautiful picture. It is not any one thing that impresses one so much with the beauty of Paris as it is the extensive scope of its beauty. Washington is a gem, but Paris is a whole landscape.

Sunday in Paris

is a high day. Some of the shops close, which add materially to the holiday makers. Too much credit cannot be given to the influence of English and American shop keepers in this regard. As a rule they close their places of business and many of the French have followed their example. In time the Parisian may learn to heed the command, "Six days shalt thou labor, and do all thy work," but it will be some time before he will learn to regard the seventh day as a "sabbath unto the Lord." He may remember the sabbath day, but not "to keep it holy." He will remember it as the American youth remembers show day or the Fourth of July.

There are a number of regular English-speaking churches in Paris, and several denominations are holding special Sunday services during the exposition, but all of them are poorly attended, even when eminent speakers are secured. This may be due to the fact that not a large number of English-speaking people are in Paris at any one time, or that they have left their religion at home. No one of the five services in English I have attended in Paris was attended by more than two-score persons, and more often not that many. Evidently a special mission in Paris during the exposition would not be likely to give very large returns in proportion to the necessary outlay. The regular work being done for English-speaking young men by the American and English Y. M. C. A. in Paris cannot be too highly commended. They throw round young men just the influences needed in a strange city.

Of the exposition in my next.

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BOOKS...

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Arabia: The Cradle of Islam. By Rev. S. M. Zwemer, F. R. G. S., with Introduction by Rev. Jas. S. Dennis, D. D. F. H. Revell & Co., Chicago. Pp. 426. \$2.00.

Revivals and Missions. By J. Wilbur Chapman. New York: Lentithon & Co. Pp. 212. 75c.

The Clerical Life. By John Watson, and others. New York: Dodd, Mead & Co. 75c.

Natural Law in Character. By Alfred Walls. Cleveland: The Imperial press. Pp. 93. 60c.

The Way Preachers Pray. Wm. G. Smith & Co., Minneapolis, 50c.

Natural Law in Character: Or a Revised Version of the Proverbs. Arranged and Elucidated according to their Alices and Subjects. By Alfred Walls. 60c.

This is a successful attempt to classify the utterances of the Book of Proverbs on the various subjects treated. It will be found helpful in connection with more extended works, like Prof. Kent's "Wise Men of Israel and Their Proverbs."

(This book can be secured from The Christian Century.)

Life of Jesus of Nazareth. By Rush Rhees. Charles Scribner's Sons, New York. 1900. Pp. 320. \$1.25.

This is the seventh volume of the historical series for Bible Students, edited by Kent and Sanders, and is fully up to the standard of that admirable series. Prof. Rhees divides the work into three sections: Preparatory, the Ministry, and the Minister. Of the recent lives of Christ this is certainly the most suggestive and helpful. The treatment of the character of Jesus in the third division of the volume is exceedingly valuable. The Appendix contains a list of works supplementary to the study of the subject and a full index.

(This book can be secured from The Christian Century.)

The Way Preachers Pray. Wm. Smith & Co., Minneapolis. 50c.

This little book of a hundred pages gives stenographic reports of a number of prayers taken down during the regular services at churches of different denominations, including the Baptists, Congregationalists, Disciples, Presbyterians and Methodists. They were reported without the knowledge of the preacher and were edited by one who did not know from whom they came. They have all the value of careful criticism on ordinary pulpit prayers. They will be found suggestive by ministers who wish to be reminded of the most common defects of pulpit prayer, both from the standpoint of literary form and of spiritual adaptation.

(This book can be secured from The Christian Century.)

Hastings' Bible Dictionary, third volume, published by Chas. Scribner's Sons. Price per volume, \$6.

This volume rises to the high level of the former two and places the reader under fresh obligation to the editor and publishers. The number of American

names among the contributors to this volume is much in excess of that found in the two earlier ones. Among the most notable articles are those on Law in the Old Testament and the New Testament, by Professors Driver and Denney; those on the Three Synoptic Gospels; the one on Miracle, on the New Testament and Old Testament Canon; on Palestine, on Paul and on Peter. Every preacher and Bible student will wish to have possession of this invaluable work, which is a worthy successor to such formerly indispensable Bible helps as Smith's Bible Dictionary, Schaff-Herzog, and McClintock and Strong.

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QUESTIONS.

- (1) What is the explanation of the two genealogies given respectively by Matthew and Luke? Do they both refer to Joseph, or to Joseph and Mary? (2) Was the star which appeared to the wise men a miraculous appearance, or some natural light, the result of a conjunction of the planets? If the latter, how account for the star appearing and disappearing? (3) How do you explain Matthew 2:15—"Out of Egypt have I called my Son"? (4) Explain Matthew 2:23—"He shall be called a Nazarene."

J. H. B.

(1) Both genealogies are evidently those of Joseph, who, though unrelated to our Lord, was recognized as His foster-father, and therefore His legal guardian. The mother's descent had nothing to do in determining the legal status of a child under the Jewish law. It would, therefore, have been of no value to supply a genealogy of Mary. The discrepancies in the two accounts grow out of different methods of keeping a genealogy, and imply no contradiction. The two simply trace the descent through different lines, one following the royal line and the other another branch of the family. (2) While there is nothing impossible in the supposition that the star was a miraculous appearance for the guidance of the wise men, the probability is that some natural phenomenon occurring at the time attracted the attention of these sages, who were accustomed, in accordance with the beliefs of the time, to ascribe special meaning to the appearance of stars and other celestial phenomena. Kepler believed that he had solved the matter by proving a conjunction of the planets to have occurred about the period of Jesus' birth. There is no hint that the star appeared and then disappeared. The narrative simply notes the fact that when the wise men emerged from the presence of Herod they saw the star still in the heavens to guide them. (3) Not of course as a prediction of an event in the life of our Lord, because it is apparent that the prophet Hosea (11:1) refers to the nation

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Israel in its departure from Egypt and wandering in the desert. But the New Testament writer perceives the analogy between that event and the departure of Jesus from His refuge in Egypt, and observes that this was the fulfillment, the filling out, the completion, the new birth, of these words in the experience of Jesus.

(4) There is no direct statement in the Old Testament which can be said to be fulfilled in the fact of our Lord's residence in Nazareth. The probable meaning is that various prophetic statements had referred to the humility of the Messiah, and Nazareth seemed a place so obscure that Jesus' residence there was a fitting fulfillment of these general statements. There is probably no reference to the idea of a Nazarene, one who had taken a vow, in the passage.

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